

THE NYAISHES
OR
ZOROASTRIAN LITANIES

PRESENTED
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THE NYAISHES

OR

ZOROASTRIAN LITANIES

AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED

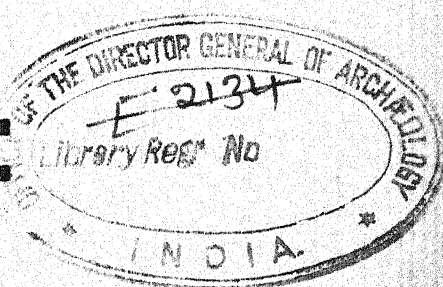
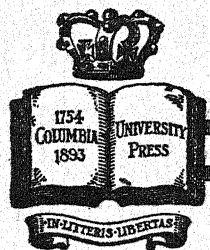
WITH NOTES

BY

35911

MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



New York
THE COLUMBIA UNIVERSITY PRESS

1908

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TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *aēdrapaii*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,
May 25, 1908.

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INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

Mf₁ Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.

Mf₂ Without colophon. Beautiful Iranian script. Very correct. Not modern.

Mf₃ No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

- U₁ Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U₂ Without colophon. Carefully written.
- U₃ Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U₄ Written by Dastur Rustamji Noshervanji. Most closely akin to F₂. Probably copied from it.

Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusru Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

- F₂ Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

- B Verbatim copy of F₂. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

East India Office Library, London

- L₁₂ Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

- A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

- M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (=1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.
- M₂ Without colophon. Akin to U₂.
- M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

- Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.
- Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

- J₁₅ This manuscript gives the version of the Khurshed Nyaish.
- J₅₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

- K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M₆ This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P₁₄ This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L₂₅, used also by Darmesteter in *Études Iranienues*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāś tathā Iāś māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thoroughgoing linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paṭā-xā-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čidra-*, *paiti.diti-* (Ny. 3. 1), *xādrō.nahi-* (Ny. 3. 10), *hu.bərati-*, *uštā.bərati-*, *vantā.bərati-* (Ny. 5. 13), *āzō.bug-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaṇyāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afraśāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasraṁ Īajdānām*, *yah amarah*, *ataeva*, *vṛṣṭih ārādhaye*, *yebhyaḥ ayam*, *nirmitā asti*,

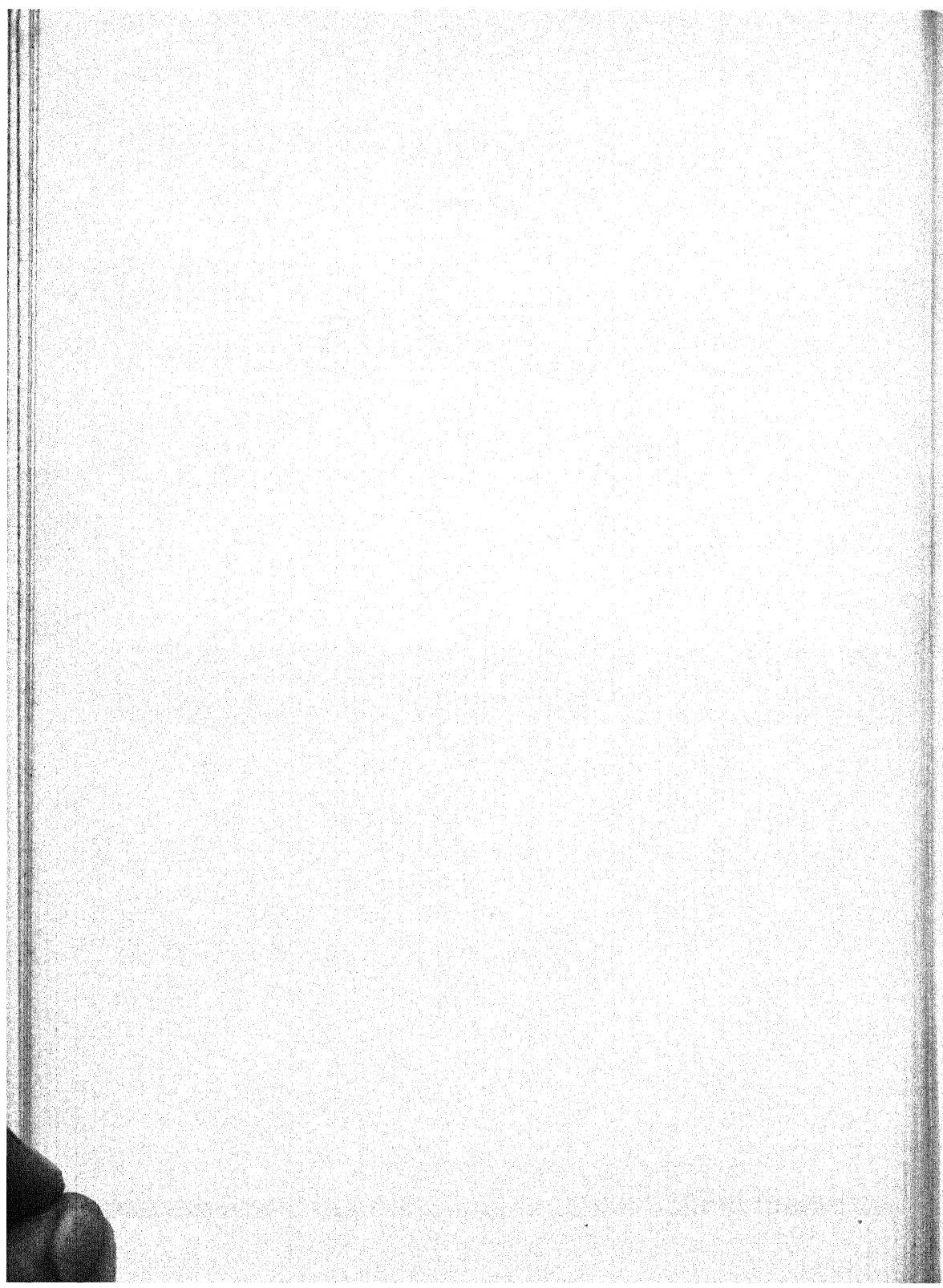
navastriākrtin, *pravrttiḥ Candrasūryayoh*. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= (<i>confer</i>), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
dn.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iranienes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GrPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions.
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

THE NYAISHES

I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x^aarahemand i harvisp āgāh i kardagār i x^aadāwandq x^aadāwand i pādīšāh bar hamā pādīšāhā i nagāhdār i xālik i maxlūk alvazak rōzi dahinda i kadir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvqnā u dānā u pāk parwardagār. ādil pādīšāh bēzavāl bāšat. Hormazd i x^aadāe i awazūnī gurz x^aarahe awazāyāt. X^aaršēt i amarg i rayōmand i aurvand asp bē rasāt. ʔē hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān (aēy² min šēm i Yazdān pētīsār³ vabidūnam). stāyišn⁴ u asbāyišn vabidūnam⁵ dātār Ōhrmazd rāyōmand gadōmand⁶ rā vispākās⁷ (aēy⁸ hamā⁹ ākāsīh xavitūnēt¹⁰) kārkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^aatāyān¹⁵ x^aatā pātaxšāh¹⁶ madam harvisp¹⁷ pātaxšāhān¹⁸ pāspānīh¹⁹ vabidūntak²⁰ pētāk²¹ vabidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčik yehabūntak³⁰ tuvān³¹ x^aatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bandakān⁴⁰ aīt u⁴¹ baxšāiškar mīrbān⁴² tuvān⁴³ u dānāk u pāk fravartār⁴⁴ nēwak⁴⁵ šahitāih⁴⁶ lā zuwāl⁴⁷ yehvūnt⁴⁸ Ōhrmazd⁴⁹ x^aatā (x^aatā⁵⁰ 2 gēhān awzūnīk⁵¹ vabidūntak hamā mandavamihā rā) rawāiš u rōšnīh awzun yehvūnāt. X^aaršēt⁵² amark⁵³ rāyōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamtūnāt. min hamāk vinās . . . pavan patit harōm.*

ZOROASTRIAN LITANIES

I. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

O

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *samastēbhyah pāpēbhyah . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyiš kunam u gīkr kunam dādār Hormazd nūrmand u wēzah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdīgār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīshā bar tamām pādīshāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u paīrwastah rūzī dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāyīgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīshāhī bē zavāl bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāh . . . ba patit hastam.*

O

Gujarati. (Saru karūc) *Iajdānā nāmthī dadar Hormajd khāleś ane nūrmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghañī rojīno āpnār kudratmand ane jorāvār ane kadīm ane bakhaśnār bakhsāvnār ane meherbān śakto ane dānā ane pāk parvarāś karnār. (tehnī) ādel pādśāhī kāem che. Hormajd potānī mele pedā thāclo vardhīno karnār che tehenī tārif karū ane iād karū. ane bēmarag khāleś tej ghoḍāno khāvand Khurshednī bulandī ane nūr jīādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

I

Avesta. *nəmasə tē Ahura Mazda ʔrīšēit parō anyāiš dāman. namō vō Aməša Spəntā vispe hvarə.hazaošā. aētat jīhāt Ahurəm Mazdəm aētat Aməšē Spəntē aētat ašaonəm Fravasiš aētat Vayən Darəyō.Xʷadātəm.*

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

I

Pahlavi. *namāz*¹ *yedrūnam*² *ō Lak Ōhrmazd* 3 *bār levīn*³ *min*⁴ *hamāk*⁵ *dāmān.* *namāz*⁶ *ō*⁷ *lakūm*⁸ *Amahraspandān*⁹ *harvisp*¹⁰ *pavan hamkāmāk*¹¹ *u*¹² *hamdōšišn.*¹³ *litamō*¹⁴ *barā*¹⁵ *yehamtūnēt*¹⁶ *dātār*¹⁷ *Ōhrmazd litamō*¹⁸ *Amahraspandān*¹⁹ *litamō*²⁰ *ahravān* *Fravahrān*²¹ *litamō*²² *Vāy i*²³ *Dēr X^oatā*²⁴ (*ae*²⁵ *Rām Yazat*).

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmaṇā ca) pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmaḥyaṁ he Amisāspintāḥ sarve ekābhiḥsāḥ (amisāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayaḥ Svāmināḥ) atra muktātmanām Vṛddhayaḥ atra Rāmo Dīrgham Rājā.*

I

Persian. *namāz Turā ay Xudāi miḥ dānā siḥ āyina (ya'ni bah menūt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandaḥ hastand (Amšā ya'ni amarg u spantā bah ma'ni buzurg haft šūrat dādār Hormazd rā). injā barasīd (ya'ni bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

I

Gujarati. *namūc Tune e Hormajd tarāṇ martabe tamām pedā-eśne (namū teheni) agāñ. namūc tamo tamām ek morādñā rākhñār nekñā cāhāñār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) aśo Faroharo ane e jago (pohoco) Rām Ijad Lāmbi Mudat lagīno Śaheb.*

I

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

I

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

I

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amsā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

I

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm.*

2

Pahlavi. *šnāyēnītarīh i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkārāye Svāmināṁ Mahājñānīnāṁ . . . staomi puṇyam.*

2

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khuṣhāl karūc Hormajdne . . . ane tārif karū rāstīnī.*

3

Avesta. *fərastuyē humatōibyasčā huxtōibyasčā hvarštōibyasčā maθwōibyasčā vaxθwōibyasčā varštōibyasčā. aibi.gairyā daiðe vīspā humatāčā huxtāčā hvarštāčā. paiti.ričyā daiðe vīspā dušmatāčā dušuxtāčā dušvarštāčā.*

3

Pahlavi. *frāz¹ stāyēm² humat u³ huxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdūnišnīh⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² huxt u¹³ hvaršt¹⁴ (aēy karpak vabidūnam¹⁵). barā šikūnišnīh¹⁶ yehabūnam harvisp dušmat u¹⁷ dušuxt¹⁸ u¹⁹ dušvaršt²⁰ (aēy vinās lā vabidūnam).*

3

Sanskrit. *prakṛṣṭāṁ staomi sumatāṇi ca sūktāṇi ca sukr̥tāṇi ca manasā ca vacasā ca karmanā ca. adhikāṁ grahaṇāṁ karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

3

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

samastānām sumalānām sūktānām suktānām ca. parityāgam karomi samastānām durmatānām durūktānām duhkertānām ca.

3

Persian. *farās sitāyam nek menūt u nek guftār u nek kardār rā menišn u gavišn u kunišn. awar gīrišn dehōm harvīsp hūmat u hāxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp dāsmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

3

Gujarati. *ghanī tārif karū nek naiatnī ane nek bolvānī ane nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī. ane ūpar pakḍū (iāne akhatīār karū) tamām nek manašnī ane nek goftār ane nek kerdārne (iāne šavābnā kām karū). ane muki deū (iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne (iāne gunāh nalī karū).*

4

Avesta. *fērā vē rāhī Aməša Spəntā yasnəmčā vahmēmčā fērā mananhā fērā vačanhā fērā šyaodanā fērā awlhuyā fērā tanvasčū x'ahyā uštanəm. staomi ašəm.*

4

Pahlavi. *frās val¹ lakūm rātēnam mavan² Amahraspandān³ havōēt⁴ yazīšn⁵ (āšnāk⁶) u⁷ nyāyīšn⁸ (ostafrīt⁹) frās pavan mēnišn frās pavan gōwišn frās¹⁰ pavan kunišn frās¹¹ pavan ax^v i¹² mēnišn¹³ frās pavan¹⁴ tan u¹⁵ sak-č¹⁶ i¹⁷ nafšā¹⁸ jān¹⁹ (aēy tan pavan²⁰ x'ēših²¹ i²² lakūm yaxsenunam. pavan x'ēših²³ i²⁴ lakūm dāstan²⁵ hanā aēy hat-am tan²⁶ ruvān²⁷ rāe²⁸ barā²⁹ apāyet yehabūntan³⁰ barā³¹ yehabūnam). stāyēm ahrākīh.³²*

4

Sanskrit. *prakṛṣṭam yuṣmabhyam dakṣiṇayāmi (kila dakṣiṇī karomi) he Amīśāspintā iḥṣṇīm ca namaskṛtiṃ ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

4

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijaṁ jivam (kila saktam svādhīnatayā yuṣmākaṁ dhārayāmi. svādhīnatayā yuṣmākaṁ dhāranam evaṁ kila yadi dātum योग्याṁ tat viśeṣeṇa dadāmi). staomi puṇyam.

4

Persian. *farāz šumā rād hastam kih Amšāsbandān hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahā farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

4

Gujarati. *ane tamo bujorag Amšāspandone ijaṣne ane nūdešnī śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāc buland tane ane potānā jīve karī (iāne mähārū tan rovānne vāšte āpvū paḍe to khaśuśan āpū). ane tārīf karū rāštīnā.*

5

Avesta. *nəmō Ahurāi Mazdāi. nəmō Amšaēibyo Spentaēibyo. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšaētāi aurvat.aspāi. nəmō ābyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gēuš. nəmō Gayehe. nəmō Zaratuštrahe Spitāmahe āšaonō Fravašē. nēmam vīspayē āšaonō stōiš haiθyāiça bavqaiθyāiça bāsyaiθyāiça.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

5

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Havani Gāh**Vohā uxšyā Mananḥā Xšaθrā Ašača uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyū urvəšē jašō.*

5

Pahlavi. namās¹ o² Ōhrmazd³ (u⁴ Ōhrmazd guft⁵ aēy nyā-yišn o li ʔal⁶ kart yehvūnēt mavan⁷ šapirān⁸ fravartārtum saritarārān⁹ zatārtum¹⁰). namās¹¹ o Amahraspandān (u¹² Amahraspandān guft aēy nyāyīšn o¹³ lenā¹⁴ valā¹⁵ kart yehvūnēt mavan patmānīk¹⁶ vaštāmūnēt u¹⁷ patmānīk dārēt¹⁸ u¹⁹ kolā-č²⁰ i²¹ min²² patmān²³ barā²⁴ parizēt²⁵ val²⁶ šapirān u²⁷ aršānīkān yehabūnēt²⁸). namās²⁹ o Mitr i³⁰ frāx³¹ gōyōt³¹ (Mitr³² i³³ frāx³⁴ gōyōt³⁴ guft aēy nyāyīšn o li valā³⁵ kart yehvūnēt³⁶ mavan³⁷ Mitr i³⁸ ruvān³⁹ i⁴⁰ nafšā xūp yaxsenunēt⁴¹ čē⁴² amat-aš⁴³ Mitr⁴⁴ madam⁴⁵ ruvān i⁴⁶ nafšā xūp⁴⁷ dāšt yehvūnēt aš hamāk⁴⁸ dām i Ōhrmazd xūp dāšt yehvūnēt⁴⁹). namās⁵⁰ o X⁵¹ aršēt⁵¹ i⁵² arvadasp⁵³ (u⁵⁴ X⁵⁵ aršēt⁵⁵ i⁵⁶ arvadasp⁵⁷ guft⁵⁸ aēy nyāyīšn⁵⁹ o⁶⁰ li valā⁶¹ kart yehvūnēt mavan⁶² ranj⁶³ pavan kār⁶⁴ karpak vabidūntān⁶⁵ mekadruṇyēn⁶⁶ lā pavan ranj⁶⁷ yaxsenunēt mō li-č⁶⁸ denā⁶⁹ rās i⁷⁰ li⁷¹ yaxsenunam⁷² yātūnam⁷³ vaslunam lā pavan ranj⁷⁴ yaxsenunam). namās⁷⁵ o⁷⁶ Mayā⁷⁷ Doisr i⁷⁸ Ōhrmazd dāt (mēnūk⁷⁹ Ardvīsūr⁸⁰ Yazat hučašmīk⁸¹ Doisr⁸² i⁸³ Ōhrmazd dāt guft aēy nyāyīšn⁸⁴ o⁸⁵ li⁸⁶ valā⁸⁷ kart yehvūnēt⁸⁸ mavan⁸⁹ hamāk⁹⁰ dām⁹¹ i⁹² Ōhrmazd pavan hučašmīh madam nikirēt u⁹³ hič aiš pavan duščašmīh madam lā nikirēt u⁹⁴ hixr⁹⁵ val mayā⁹⁶ lā yedrūnēt⁹⁷). namās⁹⁸ o⁹⁹ Tōrā u¹⁰⁰ namās¹⁰¹ val¹⁰² Gayōmart¹⁰³ (u¹⁰⁴ Tōrā u¹⁰⁵ Gayōmart¹⁰⁶ guft aēy¹⁰⁷ nyāyīšn¹⁰⁸ min¹⁰⁹ valā¹¹⁰ šapīr¹¹¹ mekadru-nēm¹¹² mavan¹¹³ mas bēn kas¹¹⁴ u kas bēn mas vičīr xavūtūnēt¹¹⁵ kartan amat¹¹⁶ brāt i¹¹⁷ kas bēn brāt i¹¹⁸ mas vinās vabidūnyen¹¹⁹ ax¹²⁰ i¹²¹ mas ax¹²² i¹²³ kas barā amūršēt). namās¹²⁴ o¹²⁵ Zaratušt¹²⁶ i¹²⁷ Spitāmān¹²⁸ i¹²⁹ ahrav¹³⁰ Fravahr¹³¹ (u¹³² Zaratušt¹³³ guft¹³⁴ aēy¹³⁵ nyāyīšn min¹³⁶ valā¹³⁷ šapīr¹³⁸ mekadrunam¹³⁹ mavan

At the Havani Gah.

Further the body through Vohuman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Dēn ī*¹⁴¹ *šapīr*¹⁴² *Mazdayasn*¹⁴³ *vīš*¹⁴⁴ *vēh*¹⁴⁵ *yeka-vīmūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Dēn*¹⁴⁸ *pētāk*¹⁴⁹ *vīš*¹⁵⁰ *mēnēt vīš gōwēt vīš kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvišp*¹⁵⁴ *zak*¹⁵⁵ *ī*¹⁵⁶ *ahravān gētīh*¹⁵⁷ *mav-an-č*¹⁵⁸ *ait mavan-č yehvūnt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yehvūnd*¹⁶¹.

Bāmdāt

*šapīr-(am)*¹⁶² *vaxšināe*¹⁶³ *mēnišn*¹⁶⁴ *X^vatāe*¹⁶⁵ (*aēγ-am*¹⁶⁶ *frārōntar mēnišn*¹⁶⁷ *barā vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *kar-pak*¹⁷² *zyam kart yekavīmūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am yeha-būn*¹⁷⁶).

Nēmrōč

*denā-(m*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰) *rōšnih*¹⁸¹ *ī*¹⁸² *bālist*¹⁸³ *bālēn*¹⁸⁴ (*hand*¹⁸⁵) (*aēγ-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X^varšēt pāyak yehamtūnāt*).

Aspārak

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Acszūnik Mēnāk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt (aēγ*¹⁹² *bēn samān Ristāxiz mīn*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapīrīh (Tan*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan vēnišn Lak arszānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmine Mahājñānine. namo Amarebhyo Gurūtarebhyah. namo Mīhirāya nivāsītāranyāya. namaḥ Sūryāya tejascvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni Svāmino Mahājñāninaḥ. namo Gomūrtaye (prākṣṛṣṭaye). namo Gaumardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaṣṭrasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanānīn srṣṭaye vartamānānām ca atitānānīn ca bhaviṣyāṇām ca.*

Hāuana

uttamam vardhaya manah Svāmin (kila me manah sadācāritaram kuru) puṇyāt ca śubham tanoh (kila kāryam puṇyamca yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion). Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātmā tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapade prāpnotu).

Ujaieirina

Tvayā Gurutara Adr̥syarūpin paribhramatā prāpnoti (nikṛṣṭatā-yāḥ uttamatām) (tanoh aksayatām).

5

Persian. *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān sadārtar). namāz ān Amšāsfindān (Amšāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārid u harcīh az u paimānah ōi vēhān u arzānyān dehīd). namāz ān Mihr frāgavyūd (Mihr frāgavyūd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfridah rā. namāz Gayomard fardum āfridah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

Hāvan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farās u tēz bakun) az kirfah xūbi tan rā.

Rapiθwin

in (ravān b-ān) rōšnī kih az balā bālātār (ya'nī ravān man bah Xuršēd pāy barasād).

Uzirin

bah Tu ay Afzān Menu bargāstagān barasand (az badī bah nēki Tan Pasin).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked'). Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy'). Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul'). Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaraś kare ane burā lokone śajā dīe te śakhaśe goeā mähārī nīaēs kidhī). namūc Amaśāspandone (Amaśāspandoe kahīū che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cij nek tathā aśo lokone bakhśeś kare te śakhśe goeā mähārī nīaēs kidhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvīū che je mähārī māeś teṇe kidhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhi). namūc Khurśed tej ghoḍānā śāhebe (Khurśed tej ghoḍānā śāhebe farmāvīūc ke mähārī nīaēs teṇe kidhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kidhelā) je Pāṇinā Caśmā che tehene (iāne Arduīśur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gācne keheche ke je gācne Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe duniāmā mokli hatī. Gaīomarad te Khodāetālāe pehelū inśān e duniānī ābādīne vāšte mokaleū hatī tehene keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehelavīmo Gelsāhā tathā Avaśtāmā Gaiche tathā Gaiche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvīūc ke mähārī nīaēs e śakhaśe kidhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāne ane nādhlō bhāi potāthī mohtā bhāino adab rākhe ane kabī jo nādhlā bhāiūthī kāi cuk thāi hoe to teheno vaḍo bhāi meherbān thāi māf kare). namūc Jartośt Āspantamānnā aśo Faroharne (Jartośte farmāvīū che je goā mähārī nīaēs teṇe kidhī je e bhalī Mājdiāśnī Dīn ūpar beśak begumān ane ūstāvār rehe ane je kāi Dīnmā hukam farmāvelo che te paramāne ghaṇū nek vamaśe ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāi gīo ane thāśe tehene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiēhe* and *Gaiēhe Mareθan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Hāvan

*e Šāheb (māhārī) bhali manašnīne jiāde kar (iāne ghanī nek kar).
ane šavābne badle (māhārā) tanane neki (āp).*

Rapithwin

*e (māhārū rovān) bulandīthi bulandtar rošanimā (iāne Khuršed
pācā Beheštumā pohoco).*

Uzirin

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatak-
hejanā vakhatmā burāi tāline nekīne pohocād).*

6

*Avesta. Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.
Mīdrəm vouru.gaoyaoitīm yazamaide*

*arš.vačanhəm vyāxanəm
hasanra.gaošəm hu-tāštəm
baēvarə.čāšmanəm brəsantəm
pərədu.vaēdayanəm sūrem
ax^aafnəm jayāurvānhəm.*

6

*Pahlavi. [. . .] Mitr¹ i² frax^agōyot³ izam⁴ i⁵ rāst gōwišn⁶
i⁷ hanjamanik⁸ hasar⁹ gūš¹⁰ i¹¹ hūtāšit¹² i¹³ bēvar čāšm i¹⁴
buland¹⁵ i¹⁶ pur ākās¹⁷ (pavan¹⁸ kār i¹⁹ dēnā²⁰ u²¹ syaš bēn
x^azškarīh²²) u²³ awzār²⁴ u ax^aāb²⁵ (aēγ-aš²⁶ bušāsp²⁷ lūt²⁸) u²⁹
(ayāwārīh³⁰ yedrūnišn) jigār.³¹*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,
Who has a thousand ears, the well-shaped one,
Who has ten thousand eyes, the exalted one,
Who has wide knowledge, the helpful one,
Who sleepeth not, the ever wakeful.¹

6

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram (maitri-adhipatim) nivāsītāranyam ārādhaye satyavācam hañjāmanikam sahasrakarṇam (tasya sahasrakarṇatā ca evam kila sahasram Ījādānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanātā ca evam kila daśasahasram Ījādānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhujam.*

6

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnaw u ān bašnaw ān hamah rā dar yak laḥaḡa bašnawad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyinaḥ ya'nī dah hazār Izad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḡa bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'azmatī bēdār zūr bah bāzū dārad.*

6

Gujarati. *Khursed bemarag ane khālcs tej ghoḍānā sāhebbe ārādhū. Meher Ijad jangalnā pāshāne ārādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sabab e je e Meher Ijadmo e khubi ane ejmat che ke hajār kāne je vāto nahī sābhli śakhāe te potānā bee kāne sābhle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te sāghlāvo e Meher Ijadne ekbārāgi ekṭā thāine vāto keheche te sāghlāvonū tarat sābhli śakheche) nek pedā kīdhelo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubi ane ejmat bakhši*

6

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

6

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke das hajār ākhe karī je cījo dekhū nahī šake te 2 ākhtū e Meher Ijad ek lehejāmā joi šakeche) ghaṇo buland ane ghaṇo khabardār tathā ejmatī ane bekhoāb (iāne hameše jāgto) joravar bājuno.

7

Avesta.

*Miθrəm vispanəm daliyunəm
daiiṣhu.paitim yazamaide
yim fradaḍat Ahurō
Masdā x^oarənaruhastəməm
mainyavanəm Yazatanəm.
taṭ nō jāmyāt avanhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

7

Pahlavi. *Mitr*¹ *i*² *harvistin mataān*³ *dēhupat*⁴ *yesbexūnam*⁵ *mavan*⁶ *frās*⁷ *yehabūnt*⁸ *Ōhrmasd gadā hazdūtām*⁹ *min mēnū-*
*kūn*¹⁰ *Yasatān.*¹¹ *sak*¹² *val*¹³ *len*¹⁴ *yehamtūnāt pavan*¹⁵ *ayāwārīh*¹⁶
*Mitr*¹⁶ *x^oatāe*¹⁷ *i*¹⁸ *buland.* *X^oaršēt amark rāyōmand*¹⁹ *arva-*
*dasp*²⁰ *izam.*²¹

7

Sanskrit. *Mihiraṃ sarveṣāṃ grāmānāṃ rājānam ārādhaye
yam prādadat Svāmī Mahājñānī śrīmatam adṛṣyarūpebhyo Īja-*
debhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-
tara. Sūryaṃ tejasvinam amaraṃ suddhimantaṃ vegavadaśvam
ārādhaye.

7

Persian. *Mihr tamām šahrān pādīšāh rā buzurg dāram ān
rā kih buland dādah Hormasd Xudāi nūrmand az mēnūān Izadān.
ān marā rasad bayārī Mihr xudāi mihtar. Xuršēd nūrmand
bēmarg xālišar tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

7

Avesta.

We sacrifice unto Mithra
The lord of all countries,
Whom Ahura Mazda created¹ the most glorious
Of the spiritual Angels.
So may there come unto us for aid
Both Mithra and Ahura, the two exalted ones.
We sacrifice unto the immortal,
Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

7

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

7

Gujarati. (ane) tamām seherono pādsāhā Meher Ijadne ārādhū ke jehene Hormajide bijā nūno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland sāheb mākārī madade pohoco. Khuršed bemarag khāleś tej ghoḍānā khāvandne ārādhū.

8

Avesta. Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā x^aarənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm x^aarənanuhantəm yazamaide. Ōwāšəm X^aadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəyō-X^aadātəm yazamaide. Vātəm spəntəm hūdānəm yazamaide. razištəm Čistəm Mazda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Māzda.yasnīm yazamaide. Paḍəm x^austātīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.

8

Pahlavi. Tištr¹ drust² cašm³ rā yezbexūnam.⁴ Tištr⁵ rā⁶ izam (ae⁷ manāsil i⁸ vārān). vārišnīk⁹ Tištr stār¹⁰ rā izam.¹¹ Tištr¹² stār¹³ rāyōmand¹⁴ gādōmand¹⁵ yezbexūnam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexūnam.²⁰ Tištr²¹ stār²² i rāyōmand gādōmand²³ izam. Spāš²⁴ i²⁵ X^aadāt²⁶ yezbexūnam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ X^aatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awzūnīk³⁹ hūdāk⁴⁰ izam.⁴¹ razistak⁴² i⁴³ Frasānak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrav izam⁴⁶ (aeγ⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapīr i⁴⁹ Mazdayasn⁵⁰ yezbexūnam.⁵¹ Rās⁵² i⁵³ šapīr libbem⁵⁴ rawišnīh⁵⁵ izam⁵⁶ (aeγ⁵⁷ Rās i Vahišt). zarīndmand awzār rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šabnam i⁶¹ vahārīk⁶² min⁶³ azīr zamīk⁶⁴ lālā⁶⁵ barā yātūnēt pavan rās⁶⁶ i⁶⁷ valō). Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants¹ on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratāarakasya rūpavatīm dṛṣṭim ārādhaye. Tistaratāarakam ārādhaye (Tistaram iti vṛṣṭinakṣatram). Tistaratāarakasya vṛṣṭiḥ ārādhaye. Tistaratāarakasya śuddhiḥ śriyaśca ārādhaye. Vanantam tārakam Mahājñāninā dattam ārādhaye. Tistaratāarakam śuddhimantam śrīmantam ārādhaye. Śubhacakraṁ Svayam santiṣṭhamānam ārādhaye. Kālam Anantam ārādhaye. Samayam Dirgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. Śuddhām Nirvāṇajñānitām Mahājñāninā nirmītam puṇyātmanīm ārādhaye. Dinim uttamām Mājdaiasnīm ārādhaye. Panthānam abhilāṣinam ārādhaye. suvarṇamayam śāstram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayanalikā nirmīta asi tena chidreṇa pṛthivītalasīham udakam akāśe ārohati tat ca vātāhatam sarvatra prasaratī atacva tuṣārodakam jāyate tat ca śāstram suvarṇamayam ārādhaye). Saokantam Girim Mahājñāninā dattam ārādhaye.*

8

Persian. *nūrmand dīdār Tištar sitārah rā buzurg dāram. Tištar sitārah rā buzurg dāram (ya'nī mancīl bārān). bārīšnī Tištar sitārah rā buzurg dāram. xālīšī u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīšī u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bekīnārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nekī dahandah rā buzurg dāram. xālīšī Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Māzdayasnī rā buzurg dāram. Rāh dilērī rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tal samūn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

8

Persian. I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat sarīn rā buzurg dāram). Koh Sokant Hormazd paidā kardah rā buzurg dāram.

8

Gujarati. *darūšt caṣamno Teṣtar ṣetāro che. tene ārādhū. Teṣtar (iāne varṣātnā nakhetar) ne ārādhū. Teṣtarnā varaṣvāne ārādhū. Teṣtar ṣetārānī khāleṣī tathā nurne ārādhū. Hormajdno pedā kīdhelo Vanant ṣetāro che. tene ārādhū. (Vanant ṣetāro te ek moṭā ṣetārānū nām che ke je ṣetāro Dojakh ūpar mavakal che. dojakhī rovāno e ṣetārānā nurthī āṣeāṣ pāmeche). nurmand khāleṣ Teṣtar ṣetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kāeje te Pedānā karnār Šāhebnū āgāj (te šaru thavū) ane anjām (te ākher thāvū) koīne mālum nathī ke te Šāheb kevāre pedā thāeo ane kāhāṣudhī reheṣe). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varaṣ 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche). nekīno āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kīdhelo rāṣt dānā (ane) āso (Dīn Ijad) ne ārādhū. behetar Mājdiāsnī Dīne ārādhū. delpāṣand Rāhāne ārādhū (iāne Beheṣtānā Māragne) ārādhū. ejamatī šunānā nalne ārādhū. Hormajdnā pedā kīdhelā Šokant Pāhādne ārādhū.*

9

Avesta. *vīspəmča aṣavanəm mainyaom Yazatəm yazamaide. vīspəmča aṣavanəm gaṣṭīm Yazatəm yazamaide. haom urvānem yazamaide. havəm Fravašīm yazamaide. jāsa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

9

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

Mazda. ašāunəm vərəuhīš sūrā spontā Fravašayō yazamaide. Hvarə.xšaētəm aməšəm raēm aurvaš.aspəm yazamaide.

9

Pahlavi. *harvisp¹ ahra² Yazat³ i⁴ mēnūk yezbexūnam.⁵ harvisp⁶ ahra⁷ Yazat⁸ i⁹ gēti¹⁰ yezbexūnam¹¹ (ae¹² Yazat¹³ i¹⁴ gēti¹⁵ čigōn¹⁶ Ātaš¹⁷ u Mayā i¹⁸ Ardvīsūr¹⁹ u Vāt i²⁰ awosūnik²¹ u X²²aršēt u Māh u Zamūk. denō²³ hamā²⁴ Yazat i²⁵ gētikōmand mavan²⁶ anšūtān pavan cašm²⁷ tuvān dīt²⁸ u sak Yazat²⁹ i mēnūk lā tuvān dīt³⁰). ruvān³¹ i³² nafšō³³ rā izam.³⁴ Fravahr³⁵ i³⁶ nafšō³⁷ rā izam.³⁸ barā³⁹ yehamtūn o⁴⁰ ayāwārih⁴¹ i⁴² li⁴³ Ōhrmazd. ahra⁴⁴vān šapīrān⁴⁵ awosārān⁴⁶ awosūnikān⁴⁷ Fravahr⁴⁸ izam.⁴⁹ X⁵⁰aršēt i⁵¹ amark⁵² rāyōmand⁵³ arvadasp⁵⁴ izam.⁵⁵*

9

Sanskrit. *samagraṃ ca puṇyātmakam paralokacāriṇam Ījādagaṇam ārādhaye. samagraṃ ca puṇyātmakam pṛthivīcāriṇam Ījādagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyam Vṛddhim ārādhaye. ehi me sahāyatāyāi Mahājñānin . . . Sūryam tejasvinam amaraṃ śuddhimantaṃ vegavadaśvam ārādhaye.*

9

Persian. *tamām ašavān menō bāšandagān Izadān rā buzurg dāram. tamām ašavān bāšandagān gētiān Izadān rā buzurg dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg dāram. baras marā bayārī ay Hormaszd. Farohar ašavān vēhān ‘azmat dārandagān afsūnyān rā buzurg dāram. Xuršēd bēmarg nūrmand tēz asp rā buzurg dāram.*

9

Gujarati. *te jehānnā tamām ašo Ijadone ārādhū. e jehānnā tamām ašo Ijadone ārādhū. (e jehānnā tamām ašo Ijado te Ātāb Mahātāb Āvā Arduīsur tathā Ātāšne keheche. vahī e duniāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

je ādamāo nek kāmṇā karnār che tevonnebī e dunīānā Fareštā keheche). potānā rovāṇne ārādhū . . . pohoc māhārī iārie e Hormajd. behetar jīādatinā karnār aśo Faroharone ārādhū. Khuršed bemarag khāleś tej ghoḍānā sāhebne ārādhū.

IO

Avesta. *fravarāne . . . Ahura. tkaēšō. [Gāh.] Hvarə.xšaē-tahe aməšahe raēvahe aurvaṭ.aspahe xšnaoδra . . . frasastayaēča. yaδā Ahū vairyō . . . viδvā mraotā.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] X^oaršet¹ i² amark rāyōmand arvadasp pavan šnāyēnītarīh . . . frāč afrīnakānīh. čīgōn Ahu kāmāk . . . dānišnik yemalelūnam.*

IO

Sanskrit. *prabravāmi . . . Hormijdanāyavativim. [Gāh.] Sāryasya tejasvino 'marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ . . . vijñāya bravāmi.*

IO

Persian. *baxānam . . . Hormazd 'Adl. [Gāh.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . āškār kunam. cān murād Xudāi . . . bah bulandīh marā bagūi.*

IO

Gujarati. *bujoragīthī padhū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khāleś tej ghoḍānā khāvandne khūshāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāšte . . . mašhur karū. je mīśāle Hormajdnī khāēs . . . e ravēše khabar kahūc.

II

Avesta. *Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

*āaṭ yaṭ Hvarə raoxšne tāpayeiti āaṭ yaṭ Hvarə raočō tāpayeiti hiš-
tənti mainyavānhō Yazatānhō satəmča hasanrēmča. taṭ x'arənō
hanbārayeinti. taṭ x'arənō nipārayeinti. taṭ x'arənō baxšənti sām
paiti Ahura.δātəm frādatiča āšahe gaēdā frādatiča āšahe tanuye
frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.*

II

Pahlavi. *X'aršēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴
adīn⁵ amat⁶ X'aršēt⁷ rōšn⁸ tāpēt⁹ (aēy¹⁰ lālā yātānēt). adīn¹¹
amat¹² X'aršēt¹³ rōšn¹⁴ tāpēt (xadūinak¹⁵) yekavimund¹⁶ mēnūk¹⁷
Yazat¹⁸ satakānak¹⁹ u²⁰ hazārkanak²¹ etōn²² sak²³ gadā ham²⁴
yedrūd²⁵ (val ae²⁶ jivāk) u²⁷ sak²⁸ gadā barā²⁹ rānind³⁰
(pavan³¹ evakartakih) u³² sak³³ gadā xelkūd³⁴ pavan samik
madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ sak i³⁹ ahrākīh⁴⁰
gēhān⁴¹ pavan frādahišnīh⁴² sak⁴³ i⁴⁴ ahrākīh⁴⁵ tan (aēy⁴⁶ vad⁴⁷
barā awzāyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ X'aršēt mavan⁵¹ amark
rāyōmand⁵² arvadasp.⁵³*

II

Sanskrit. *Sūryam tejasvinam amaram buddhimantam vega-
vadaśvam ārādhaye. tato yat Sūryaḥ rociṣmān tapate (kila
ūrdhavam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ
Ījādāḥ śatadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam
varṣanti jagatyām upari Ahurmīdadattāyām (Svāminirmitāyām)
vṛddhidatyā ca punyātmakāyāḥ prthivīvibhateḥ vṛddhidatyā ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyātmakānām śarīrīnām vṛddhidātyā ca Sūryasya yaḥ amaraḥ
suddhimān vegavadaśvaḥ.*

II

Persian. *Xuršed bē marg nārmand tēz asp rā buzurg dāram.
ān zamān kih Xuršed rōšan tābēd (ya'ni bālā āyad) ān zamān kih
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hasārakān.
ēšān nūr baxšand (yakkār). ēšān nūr ravūj dahand (yakkārah).
ēšān nūr babār and bar zamān Hormasd dād zyādah dādan xūbr
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān
zyādah dādan Xuršed kih bē marg xāliš tēz asp bāšad.*

II

Gujarati. *Khuršed bē marg khālēs tej ghoḍānā sāhebne ārādhū.
je vakhat rošan Khuršed tapec jēvāre rošan Khuršednū nur tapec
tevāre mīno Ijado soogaṇā tathā hajārgaṇā e duniānī aśoinī varad-
hīne vāšte ane tannī pākīnī varadhīne vāšte Khuršed bē marg
khālēs je tej ghoḍāno sāheb che tenī jīādātīne vāšte (Khuršednū
sāthe) ūbhā rehec ane te tamām nurne ekthā lai jācc tamām
nurne calāvec ane te tamām nurne Hormajdnī pedā kīdhelī jamīn
āpar bakhšec.*

12

Avesta. *daē yat Hvarə uzuxšyeiti bvaē zəm Ahura.dātəm
yaoždādrəm apəm tačintəm yaoždādrəm apəm xayanəm yaož-
dādrəm apəm zrayanəm yaoždādrəm apəm arəmaēštəm yaož-
dādrəm. bvaē dāma ašava yaoždādrəm yā hēnti Spəntahe
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

I 2

Pahlavi. *adın amat¹ X²aršet² lālā awšayēt³ (aēγ⁴ lālā yātā-nēt⁵) yehvūnēt⁶ zamīk⁷ Ōhrmazd dāt yōždāsr⁸ (mīn zak⁹ āhōk-ēnišn zyāš¹⁰ pavan šap¹¹ Šēdā¹² madam¹³ gōmāxt¹⁴) mayā¹⁵ i¹⁶ tačāk¹⁷ yōždāsr¹⁸ mayā i¹⁹ xānik²⁰ yōždāsr²¹ mayā i²² zray²³ yōždāsr mayā i²⁴ armēšt²⁵ yōždāsr. yehvūnēt²⁶ dām i²⁷ ahrav²⁸ yōždāsr mavan havōd Spēnāk Mēnūk²⁹ (aēγ³⁰ valō³¹ nafōd havōd).*

I 2

Sanskrit. *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī Hormīzdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātran Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam kṛpakānām pavitratarām udakam samudrāṇām pavitratarām udakam sthāvarāṇām pavitratarām (tadāgādīnām ca). bhavati sṛṣṭiḥ punyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ Svāmīnaḥ.*

I 2

Persian. *ān samān kih Xuršēd bālā āyad bāšad zamīn Hormazd āfrīdah pāktaṛ (az ān palīdi kih Divān dar šab andāzand) āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk šavad āb īstādah (tālābhā) pāk gardad. bāšad paidāiš nek pāk kih hast ān Buzurgtar Mēnū Xudāi.*

I 2

Gujarati. *ane jevāre rošan Khuršed bulandīmā ūco āvec tevāre Hormajdm̃ pedā kidhelī jamīn (Devo je rātne vakhat palīdi nākhech tethī) pāk thāec kāranjanā pānī pāk thāec kuvānā pānī pāk thāec dariānā pānī pāk thāec talāvnā pānī pāk thāec. ane bujorag māno (Hormajd) nī je aśo pedāēs che te pāk thāec.*

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeiḍi zi Hvarə nōit usuxšyeiti ada Daēva vispā mərən-
cinti yā hēnti haptō.karšvōhva. navačiš mainyava Yazata anhava
astvainti paitidrəm nōit paitištəm viḍēnti.*

13

Pahlavi. mō¹ amat² X^oaršēt³ lā⁴ lālā vaxšāe⁵ (ačy⁶ hambūn-č⁷
zamān⁸ ariktar⁹ yātūnāe¹⁰) adin¹¹ Šēdā¹² harvisp¹³ murnčēnd¹⁴
mavan havōd¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnūk Yazat
ax^v i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ ēstišnīh²⁴
xaditūnāe (lā-č-šān²⁵ mekadrūnand²⁶ amat-č-šān²⁷ mekadrūnand²⁸
hič-šān²⁹ dāštan³⁰ lā tuvan havōe³¹).

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyanmā-
tram api kālam ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti
yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Ījadāḥ bhuvā-
nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye dṛśyante (kila
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum
śaktā bhavanti).*

13

Persian. *cirā agar Xuršēd na bālā āyad (ya'nī agar andak
zamān ham ta'xīr kunad) pas Divān tamām haft kišvar zamīn
tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sij-
mand nigāh dāštan rā didah mišavad (ya'nī qabūl kunand. u
agar kašī qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršēd bulandīmā āncā nahī āve to tehej
velā tāmām je hapta kešvar jamīn che tehene Devo kharāb kare.
nahī koi mīno Ījado (Khuršēd vagere) e duniāne kāem ane negāhā
rākhevī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi
śake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ aspəm
paitištātē təmanhəm paitištātē təmasciðranəm Daēvanəm paitištātē
tāyunəmča hazasnamča paitištātē yātunəmča pairikanəmča
paitištātē idyejanhō maršaonahe*

*yazaitē Ahurəm Mazdəm
yazaitē Aməšə Spəntə
yazaitē haom urvānəm.*

*xšnāvayēiti vīspe mainyavača Yazata gaēdyāča yō yazaitē Hvarə
yaŋ aməšəm raēm aurvaŋ aspəm.*

14

Pahlavi. *mavan izēt¹ X^raršēt² i³ amark i⁴ rāyōmand⁵ i⁶
arvadasp⁷ pavan⁸ apāc⁹ ēstišnīh¹⁰ i¹¹ tamīkān¹² pavan apāc¹³
ēstišnīh¹⁴ i¹⁵ tam tōxmākān¹⁶ Šēdān¹⁷ pavan apāc¹⁸ ēstišnīh¹⁹ i²⁰
dušdān u²¹ staxmakān²² pavan²³ apāc²⁴ ēstišnīh²⁵ i²⁶ yātūkān u²⁷
parīkān pavan apāc²⁸ ēstišnīh²⁹ i³⁰ sēš³¹ i³² nihān³³ ravīšn³⁴
af-aš³⁵ yezbexūnt³⁶ yehvūnēt³⁷ Ōhrmazd af-aš³⁸ yezbexūnt³⁹
Amahraspandān⁴⁰ af-aš⁴¹ yezbexūnt⁴² zak i⁴³ nafš⁴⁴ ruvān
af-aš⁴⁵ šnāyēnēt yehvūnēt harvišp⁴⁶ mavan⁴⁷ harōd⁴⁸ mēnūk⁴⁹
Yazat u⁵⁰ mavan⁵¹ gētīk.⁵²*

14

Sanskrit. *yaḥ ārādhayati Sūryam amaraṁ buddhimantaṁ
vegavadaśvam anyathā-sthityā timiraudhānāṁ vinā-sthityā tamo-
bijānāṁ Devānāṁ vinā-sthityā caurāṇāṁ ca balātkaṛiṇāṁ ca
vinā-sthityā śakīnīnāṁ ca Mahārākṣasīnāṁ ca vinā-sthityā mṛtyoḥ
guptacāriṇaḥ sa ārādhayati Svāminam Mahājñānīnaṁ sa ārād-
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa ārād-
hayati svīyam ātmānaṁ sa sanmānayati samagrān śūnyacāriṇaśca
Ījādān pṛthivīcāriṇaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
He sacrifices unto the Archangels,
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršēd kih bēmarag nūrmand
tēz asp ast bāz dāstan tārikī rā bāz dāstan tārikī tuxm Divān rā
bāz dāstan Divān u duzdān u rāhzanān rā bāz dāstan jādavān u
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah
Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah
ravān xūd rā u xušnūd kardah tamām Izadān mēnūn u tamām
Izadān gētīn rā.*

14

Gujarati. *je koi ke Khurshed bēmarag khālēs tej ghoḍānā
sāhebnē ārādhe tethi pāchū rehe (iāne dur thāe) andhārū (ane)
andhārī tokhamnā (iāne dojakhi) Devo dur thāe ane coro ane
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār
mohot dur thāe. jēne ārādheo Khuršēdne tēne ārādheo Hor-
mazdane tēne ārādheā Amšāspandone tēne ārādheū potānā
rovānne ane tēne te jehānnā tathā e jehānnā tamām Ijadone
khuśhāl kidhā.*

15

Avesta. *yazai Mīdrēm vouru.gaoyaoitīm hazanra.gaošm baē-
varō.čāšmanəm.*

*yazai vāzrēm hunivixtēm
kamərōde paiti Daēvanəm
Mīdrō yō vouru.gaoyaoitiš.*

*yazai haxōdrēmča yaž asti haxōdranəm vahištēm antarō Mānhamča
Hvarōča.*

15

Pahlavi. *mavan¹ yezbexūnt² X^oaršēt³ i⁴ amark i⁵ rāyōmand⁶
i⁷ arvadašp⁸ aš⁹ yezbexūnt¹⁰ Mitr i¹¹ frāx^ogōyōt¹² i¹³ hazār¹⁴ gōš
i¹⁵ bēvar čāšm¹⁶ (af-aš¹⁷ frāx^ogōyōtiš¹⁸ ae¹⁹ aēy amat²⁰ ēvatāk²¹
pavan²² dašt²³ šāyet²⁴ yātūntan u²⁵ vazlūntan²⁶ pavan rās i Mitr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes.

I shall sacrifice unto his mace, well aimed³
Against the skulls of the Demons—
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš²⁷ hazār²⁸ gōšik²⁹ hanā³⁰ aēy-aš³¹ hazār³² Yazat levatā³³
 gōmārt³⁴ yekavīmūd³⁵ mavan ō³⁶ Mitr³⁷ yemalelūd³⁸ aēy³⁹
 denā-č⁴⁰ vašmamūn⁴¹ u⁴² sak-č⁴³ vašmamūn⁴⁴ Mitr⁴⁵ min talin
 gōš hamāk⁴⁶ vašmamūnēt⁴⁷ af-aš⁴⁸ bēvar čašmih⁴⁹ hanā⁵⁰ aēy-aš⁵¹
 bēvar Yazat levatā⁵² gōmārt⁵³ yekavīmūd⁵⁴ mavan ō⁵⁵ Mitr⁵⁶
 yemalelūd aēy denā-č⁵⁷ xaditūn⁵⁸ u⁵⁹ sak-č⁶⁰ xaditūn⁶¹ Mitr⁶²
 min talin čašm hamāk⁶³ xaditūnēt⁶⁴ hanā⁶⁵ rāe hazār gōš u bēvar
 čašm guft yekavīmūnēt) af-aš⁶⁶ yezbexūnt⁶⁷ vazr⁶⁸ i hunixām
 pavan kamār⁶⁹ madam i⁷⁰ Šēdān⁷¹ i⁷² Mitr⁷³ i⁷⁴ frax⁷⁵ gōyōt⁷⁵
 (ae⁷⁶ hunixāmih⁷⁷ ae⁷⁸ aēy bāstān⁷⁹ ētōn⁸⁰ yaxsenunēt mēnūkihā
 barā vazlūnēt⁸¹ vināskārān⁸² pātifrās⁸³ barā⁸⁴ vābidūd⁸⁵ u⁸⁶
 mēnūkihā⁸⁷ laxvār ō⁸⁸ kantir yātūnēt). yezbexūnam⁸⁹ hamxāk⁹⁰
 Mitr⁹¹ Yazat⁹² aēy⁹³ ait⁹⁴ min⁹⁵ hamxākān⁹⁶ pahlum⁹⁷ mavan⁹⁸
 andark Māh u X⁹⁹ aršet⁹⁹ (aš¹⁰⁰ ravīšn¹⁰¹ ae gās-aš¹⁰² tamā).

15

Sanskrit. *yah ārādhayati Sūryam amaram śuddhimantam
 vegavadaśvam sa ārādhayati Mihiram nīvāsītāranyam sahasra-
 karnam daśasahasralocanam sa ārādhayati vajram suniyuktam
 mastakopari Devānām Mihirasya yo nīvāsītāranyah (sarvadā eva
 evam vidadhāti yat adṛśyārūpatayā prayāti pāpakarmīṇāṁ nigra-
 ham kurute). ārādhaye mītram ca (Mihiram Ījdam) yam asti
 mitrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya
 pravṛttiḥ Candrasūryayoh antarāle asti).*

15

Persian. *kih buzurg dārad Xuršēd bē marg nūrmand tēs asp
 rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār čašm
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr
 sardār jāihā (hamīša hamcanīn nihādah dārid kih az ghaib bayāyad
 gunāhgārān rā ‘azāb kunad). buzurg dāram dāstī Mihr Isad rā
 kih hast az dūstān bartar andar Xuršēd u Māh (ya’nī raftār u
 dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jene Khursed bemarkag khāles je tej ghoḍāno khāvand che tehene ārādheo teṇe arādheo jangalno paśbān hajār kān ane daś hajār ākhnā śāheb Meher (Ijad) ne teṇe ārādheo je jangalno paśbān Meher (Ijad) che tenā gorajne je Devonā śar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā śar ūpar dekhaito mukelo che temā hevī ejmat che ke jevāre dojakhū rovāno ūpar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhū rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā śar ūpar jai paḍec. tethi Devo te gorajnā jakhamnī deheśat khāine te rovānnā gunāhā kartā jiāde ejāb dei sakhtā nathī teāre te goraj pācho Cinvad Pul ūpar āveche). je doṣto kartā buland doṣt Meher (Ijad) che tenī doṣtine ārādhū ke jehenī Āftāb taihā Mā-hātābne darmeān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʷarənanhača
təm yazāi surunvata Yasna
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm yazamaide
haomayō gava barəmana
hizvō danhanha Məndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vāryēibyō.*

*yeiñhē hātəm āat Yesnē paitī vanhō Mazdā Ahurō vaēdā ašat
hača yānhəmčā tāsčā tāsčā yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deeds, and with oblations,²
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormazd i X^aadāe i awazūnī mardum mardum sardagā hamā sardagā ham bāyašt i vehā. oēm veh Dēn i Mazdayasnā āgāhī āstvanī nekī rasqnāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^aaršēt⁴ (aēy-am⁵ rāy u⁶ gadō i⁷ X^aaršēt⁸ ayāwār⁹ yehvūnāt¹⁰). yezbexūnam¹¹ pavan zak i¹² nigošišnōmand¹³ Yazīšn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^aaršēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp²² pavan zōhr²³ X^aaršēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ īsam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hizvān³⁴ dānākīhā³⁵ u³⁶ Mānsr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ byēn Yazīšn ae⁴¹ zohr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn⁴⁵.*

mavan⁴⁶ min ātān⁴⁷ ētōn pavan Yazīšn madam šapīr (aēy⁴⁸ Yazīšn zak šapīr⁴⁹ Ōhrmazd X^aatāe vabidūnyēn⁵⁰) Ōhrmazd ākās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mīsd u⁵⁶ pātdahišn ākās yehabūnēt. hanjamanīkān zakarān u⁵⁷ vaka-dān īsam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmazd⁶⁰ X^aatāe⁶¹ awzūnīk vabidūntak anšūtā⁶² anšūtā⁶³ sartakān u⁶⁴ hamāk⁶⁵ sartakān rā⁶⁶ (mavan⁶⁷ 10 sartak havōd) hamak⁶⁸ šapīrān rā⁶⁹ valō⁷⁰ lenō mavan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōdēm⁷⁶ ākāsīh⁷⁷ u⁷⁸ ōstavārīh⁷⁹ u⁸⁰ avigūmānīh⁸¹ u⁸² newakīh yehamtūnāt. ētōn yehvūnāt (čīgōn⁸¹ amat⁸² āfrīnam⁸³).

16

Sanskrit. *asya suddhaya śriyā ca enam ārādhaye śrūyamāṇa-ijisnyā Sūryam tejasvinam amaram suddhimantam vegavadaśvam (suddhaya śriyā ca Sūryasahayinyā śrūyamāṇa-ijisnyā gurumukhena). prāṇāḥ Sūryam tejasvinam amaram suddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvaya dakṣataraya [jihvāyāḥ dakṣatayā] Manthravacanāḥ*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdyasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvānibhūh*) *karmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiṣca vāṇibhūh.*

ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāminah (kila ijisnā Ahuramajdasyārthe pracurāḥ kurvanti) vettuh punyam yat kiñcit (kila yat kiñcit punyaprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastrīakṛtīn Anisāspintān).

[. . .]

16

Persian. *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yāri rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bē marg xāliš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bād.*

16

Gujarati. *tehenī (iāne Khuršednī) khālēśī ane nure karī tehene arādhū (Dinnā Dašturtḥī) Ijaśne śābhūtne. Khuršed bemark khālēś tej ghodānā śāhebne jore karī. Khuršed bemark khālēś tej ghodānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

śāhebne Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāšt bolve karī ārādhū.

ke e raveše bijā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekithā harjagomā Hormajd khabar āpeche (iāne śavābno badlo Dādār Hormajd jāñec ane āpec). narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd śāheb ādmīo ane ādmīonī jātnī ane tamām jātnī vardhāno karnār tamām Dinnā śarīk bhalā lokone ane hū je bhalī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begūmānī ane ūstavārī ane nekī pohocādo ane ekej raveše thāo (jemke me doā kīdhī).*

17

Avesta. yasnamča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvahe aurvaē.aspahe.

17

Pahlavi. yazišn . . . āfrinam val¹ X²aršet² i³ amark rāyō-mand arvadašp.

17

Sanskrit. ijisnim ca . . . āśirvādayāmi Sūryāya tejasevine amarāya śuddhimate vegavadaśvāya.

17

Persian. dūāi yazišn . . . Xuršed nūrmand bēmarag xāliš tēz asp rā.

17

Gujarati. ijaśne . . . dovā karū Khuršed bemarag safāi bharelā tej ghoḍānā khāvandne.

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahurāniš Ahurahe vahištābyō zaodrābyō sraēštābyō dahmo.pairiṃharštābyō zaodrābyō ahmāi raēšča . . . yaδā āfrināmi. hazanrēm . . . baēvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darəγō.X^aadātahe. [Pazand.] kərbā muzd . . . yaδa āfrināmi.*

18

Pahlavi. *Ahurānāe¹ Ahurāe² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikirūt¹² zōhr¹³ (āt¹⁴ mavan¹⁵ dahmān¹⁶ pālūt¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . ḥēn denā āfrin. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X^aatā. karpak misd . . . čigōn āfrin vabi-dūnam.*

18

Sanskrit. [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākam śuddhayaḥ . . . yathā āśirvādayāmi. sahasraṃ . . . daśasahasraṃ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dirgharājā. [. . .] . . . yathā āśirvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar sūr gāvān u nek sūr bah ān nek mard xūb muḥāfazat kardah (dīdah). mārā nūr . . . canāncih āfrin mikunam. hazār . . . dah hazār tandurustī rā. baras marā bayāri ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih āfrin mikunam.*

18

Gujarati. *e sāhebonā Śāheb buland jore karī nek jore karī ane nek negahā kīdhele jore karī Tune ārādhū. khāleṣī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurāniś*² does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārganī . . . dašhazārganī tandarūstī.
pohoc mārī iyārie e dānā Hormajd . . . Der Khudā Jamāno.
savābnā badlāne . . . jemke mē doā kidhi.*

19

Pazand and Avesta. *roz nek nam roz pāk nam roz mubārak
(falq) māhe mubārak (falq) gāhe (falq) namāz i dādār i gehq
dāmaq. xšnaodra . . . staomi ašem.*

*gura x^{re}h awazāyāt X^{ar}šēt i amarg i rayōmand i aurvandasp
amāwand pērōžgar amāwandī pērōžgarī. dāt Dīn vahē Māsda-
yasna āgāhī rawāī vāfrīngānī bāt haft kāswar zamī. edun bāt.
man āno āwāyat šudan.*

*Dādār i gehq Dīn i Māzdayasnī Dāt i Zarđuštrī. nāmasē tē
ašāum savište Arədvi Sūre Anāhite ašaone.*

nēmō Urvairē varuhi Māsda.đāte ašaone.

Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.

X^{ar}šēt amarg rayomand aurvandasp be rasāt.

19

Pahlavi. *yām¹ (nāmān) u bilā² (nāmān) u³ gās (nāmān).
namāz yedrūnam zak i Lak Dātār (aēy⁴ pētāk vabidūntak gētūh u
datak nēwakīh). šnāyēnūtārīh . . . ahrākīh izam.*

*busurgīh u rōšnīh awzūn⁵ yehvūnāt⁶ X^{ar}šēt amark rāyōmand
arvadasp⁷ X^{ar}šēt⁸ amāvand u pērōžkar aūt (busurgīh⁹ val¹⁰
awzūn yehvūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dāt Dēn¹⁴ i¹⁵
šapīr Mazdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ rawākīh¹⁹ goāfrīngānīh²⁰*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yekvūnāt. bēn haft kišvar zamīk etōn yekvūnāt. li rā tamā apāyēt vazlūnian.

(*namāz*²¹) *Dātār (aēy datak pētāis) gētīh rā.*²² (*namāz*²³) *Dēn i*²⁴ *Mazdayasn*²⁵ *rā*²⁶ *mavan*²⁷ *dāt Zaratušt*²⁸ *ait. namāz o lak ahrav*²⁹ *sūtōmand Ardvīsūr anast ahrav.*

*nasīm zak i Urvar šapīr Ōhrmazd dāt i*³⁰ *ahrav rā.*

*X^aaršēt*³¹ *amark rāyōmand arvadasp*³² *izām.*

*X^aaršēt*³³ *amark rāyōmand arvadasp*³⁴ *barā yekamtūnāt.*

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc. kluṣṭhāl karūc Hormajdne . . . tārif karū rāstīnī.*

Khuršed bēmarag khālēs tej ghoḍāno sāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsni Dinno inṣāf ane hemat ane fatehmandī jiādā ihāo ane ehej raveše hafta keṣvar jamīnmā (Dinnī) khabar tatha (Dinnū) jāri thāvū tathā maṣahurī ihāo. mahne te jago (iāne te jehānmā) javu sajā-vār che.

ane jehānno pedā karnār Dādārne ane Mājdiāsni Din je Jar-toštne āpī che tehnā inṣāfne ane tūū pak fāedānī cāhānār aṣone nomāj karūc.

ane Hormajdnā pedā kidhelā behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdā. Hormazd i Xʷadāe i awazūnī
gurz xʷarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt.
əž hamā gunāk . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd Xʷatā² awzūnik.
buzurgih³ u rōšnīh⁴ Mitṛ frāxʷgōyōt⁵ dātabar⁶ i⁷ rāst⁸ awzūn
yehvūnāt. min hamāk vinās . . . pavan patēt havōm.*

O

Persian. [The passage does not occur in the Persian version.]

O

Gujarati. (*šaru karūc*) *Iajdā dānā šāheb pote potānī mele pedā
thaelo vardhīno karnār che tehenā nāme karī. Meher (Ijad) jan-
galno pāsbān che tenī rāst dāvarnī bulandī ane rošnī jiādā thāo
(ane te mähārī madade) pohoco. hū tamām gunākthī . . . tobā
karī pācho farū cheū.*

1—9

Avesta. *nemas Te Ahura Mazda . . . jasa me avanhe Mazda.
ašāunqm varuuhš sūrā spəntā Fravašayō yazamaide Miθrəm
vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND
GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

I-9

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedrānam ō Lak Ōhrmazd . . . barā yeham-tūn ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzā-nikān Fravahr īsam. Mitr i frāx^ogōyōt īsam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'ašmat dārandagān afzūnyān rā buzurg dāram. Mihr bāšandah daštahā rā buzurg dāram.*

I-9

Gujarati. *namūc Tune e Hormajd . . . pohoc mähārī iārie e Hormajd. behetar jīādatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāsbānne ārādhū.*

10

Avesta. *fravarāne . . . Ahura.īkəēšō. [Gāh.] Miθrahe vouru.gaoyaoitōiš hazarəra.gaošahe baēvarə.čəšmanō aoxto.nāmanō Yazatahe Rāmano X^aāstrahe xšnaoθra . . . frasastayaēča. yadā Ahū vairyō . . . vidvā mraotū.*

10

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr¹ frāx^ogōyōt² 1000 gōš bēvar čəšm guft šəm Yazat (aēy-aš šəm pavan dēn³ Dēn guft yekavimūnēt⁴) Rāmišn X^aārūm (ae⁴ Rāmišn X^aārūm den⁵ aēy sak⁶ Mēnūk mavan⁷ anšūtā⁸ pavan x^aarišn⁹ mičak xavitūnēt pavan rās i¹⁰ val¹¹). pavan šnāyēnītārīh . . . frač afrīnakānīh. čīgōn Ahu kāmak . . . dānišnīk yemale-lūnam.*

1-9

Pahlavi. I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

1-9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

1-9

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. *bujorgiṭhā paḍhū . . . Hormajdno Hokam. [Gāh.] Meher (Ijad) jangalno pāsbān hajār kār tathā daś hajār ākhno śāheb kaheā nāmno Ijad (iāne Dīnmā ehenū nām ghaṇī jagoe kaḥū che) tehene ane rāmaśnī tathā āśānūno āpnār (Rām Ijad) ne khusāl karvāne vāste . . . maśhur karū. je mīśāle Hormajdnī khāeś . . . e raveśe khabar kaḥūc.*

11

Avesta. *Miθrəm vouru.gaoyaoitīm yazamaide arš.vācānham . . . jarāurvānham. Miθrəm aiwi.daiyūm yazamaide. Miθrəm antar.daiyūm yazamaide. Miθrəm ā.daiyūm yazamaide. Miθrəm upairi.daiyūm yazamaide. Miθrəm adairi.daiyūm yazamaide. Miθrəm pairi.daiyūm yazamaide. Miθrəm aipi.daiyūm yazamaide.*

11

Pahlavi. *Mitr i frāx⁹gōyōt izam i rāst gōwišn . . . jīgār. Mitr¹ pērāmūn² matā izam. Mitr³ andar⁴ matā izam. Mitr⁵ bēn dēnā matā izam. Mitr azpar⁶ matā izam. Mitr adari⁷ matā⁸ izam. Mitr⁹ levīn (kolā¹⁰) matā izam. Mitr¹¹ pas¹² matā izam.*

11

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zūr bah bāzū dārad. Mihr pērāmān šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

II

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

II

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram. Mihr kih dar īn šahr ast urā buzurg dāram. Mihr kih bālāi šahr ast urā buzurg dāram. Mihr kih bazīr šahrhā mīmānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

11

Gujarati. *Meher (Ijad) jangalnā pāsbanne ārādhū vāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher e šehermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šehermā nice che tehene ārādhū. Meher šehermā āgal che tehene ārādhū. Meher šehermā pachvāde che tehene ārādhū (iāne šehermā āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henī samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānīno karnār che).*

12

Avesta.

*Miθrəm Ahura bərəzanta
aiθyajanha ašavana
yazamaide.
Strēušča Mānhamča Hvarəča
urvarə paiti Barəsmayā.
Miθrəm vīspanəm dahyūnəm
daiñhu.paitim yazamaide.*

12

Pahlavi. *Mitr x^aatā¹ buland mavan- amark u³ ahraiv aīt⁴ valā rā izam. Star-č⁵ u Māh u X^aaršēt⁶ pavan⁷ zak⁸ i urvarān⁹ Barsm.¹⁰ Mitr harvisp¹¹ matāān dehupat¹² izam.*

12

Persian. *Mihr šāhib buland kih pušdah mīrasad u ašo hast urā buzurg dāram. Sītārah u Māh u Xuršēd u Ūrvar kih Barsam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

I2

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

I2

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

I2

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland sāheb bemarg aṣo Meher (Ijadne) tatha Śetārā ane Mahātāb and Āftābne ārādhū. (ane) urvarnī Bar-śame kari tamām šeherono pādsāh (iāne pāsbān) Meher (Ijad) ne ārādhū.*

13

Avesta.

*ahe raya x^aarənamhača
təm yazāi surunvata Yasna*

*Miθrem vouru.gaoyaoitīm saodrābyō. Miθrəm vouru.gaoyaoitīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiñhubyō.*

13

Pahlavi. *pavan zak i¹ valā² rāy u gadā i³ Mitr⁴ (aēγ-am⁵
rāy u⁶ gadā Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazišn¹¹ (pavan Dēn¹² Dastabar) Mitr frāx^agōyōt¹³ pavan
sōhr.¹⁴ Mitr¹⁵ frāx^agōyōt¹⁶ izam. (lenā¹⁷ barā yehamtūnāt).
rāmīšn¹⁸ manīšnīh¹⁹ u humānīšnīh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēγ²⁴ šapūr Dēnān²⁵).*

13

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah
Yazīšn (az sabān Dasturān). bah sūr Mihr šāhīb šahr ham šāhīb
šahr rā buzurg dāram. rāmīšnī ašōi neki šādī.*

13

Gujarati. *tehemī (iāne Meher Ijadnī) khaleṣī ane nure kari
tehehe ārādhū (Dinnā Dasturothī) Ijaṣne sābhline jangalnā pāsbān
Meher (Ijadne). jore kari jangalnā pāsbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

ārādhū. Irān sehernā (iāne bhalī Dinnā loko) ne rāmašnīnū rehevū (ane) nekinū rehevū (thāo).

14

Avesta.

*āča nō jamyāt avanhe
āča nō jamyāt ravanhe
āča nō jamyāt rafnanhe
āča nō jamyāt marždikāi
āča nō jamyāt bašsazāi
āča nō jamyāt vərəθraçnāi
āča nō jamyāt havanhāi
āča nō jamyāt ašavastāi
uγrō airiwiθrō yasnyō
vahmyō anairiwi.druxto
vīspamāi anuhe astavaite
Miθrō yō vouru.gaoyaoitiš.*

14

Pahlavi. *zak-č¹ i² lenō yehamtūnāt pavan³ ayāwārīh.⁴ zak-č⁵ i⁶ lenō yehamtūnāt rāyōmandīh.⁷ zak-č⁸ i⁹ lenō yehamtūnāt pavan¹⁰ rāmišn. zak-č¹¹ i¹² lenō yehamtūnāt pavan¹³ āmurzišn. zak-č¹⁴ i¹⁵ lenō yehamtūnāt pavan¹⁶ bēšasēnūtārīh.¹⁷ zak-č¹⁸ i¹⁹ lenō yehamtūnāt pavan²⁰ perōžkarīh. zak-č²¹ i²² lenō yehamtūnāt pavan²³ huax²⁴ i²⁵ zak-č²⁵ i²⁶ lenō yehamtūnāt pavan²⁷ ahravīh²⁸ čir u aparvēc²⁹ yazišnōmand³⁰ u nyāyīšnōmand adružīh (ačy družīh³¹ lūt) harvisp³² patmān³³ ax³⁴ i astōmand³⁴ Mitr frāx³⁵ gōyōt.³⁵*

14

Persian. *āncih marā barasād barāy yāri. āncih marā barasād barāy nūr bakhši. āncih marā barasād barāy rāmišn dādan āncih marā barasād barāy murād (ya'nī har cih bax'āham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 Worthy of prayer, the undeceived one
 In all² the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustī. āncih kih marā barasād barāy firūzī. āncih kih marā barasād barāy nek andēšī. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyīš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr šāhib dāstahā ast.

14

Gujarati. *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīm farākhīne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšeš karvāne vāšte. te amone pohoco tandarustīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgāronī tārf karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nīācš karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāšbān ane tamām duniāno andājo je Meher (Ijad) che.*

15

Avesta. *təm amavantəm Yazatəm
sūrəm dāmōhu savištəm
Miθrem yazāi zaodrābyō.
təm pairi.ṣasāi vantača nēmanhača
təm yazāi suruvata Yasna*

Miθrēm vouru.gaoyaoitīm zaodrābyō. Miθrēm vouru.gaoyaoitīm yazamaide.

*Haomayō gava . . .
arš.uxdaēibyasča vāryšibyō.
yeñhe hātəm . . . tāsčā tāščā yazamaide.*

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
The Angel Mithra, the strong,
Helpful, most beneficent among the creatures.
Him will I approach¹ with love² and homage.
Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .
And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak*¹ *amāvand Yazat awzārōmand*² *dāmān*³ *rā sūt x^oāstār Mitr*⁴ *izam pavan*⁵ *sōhr*⁶ *zak*⁷ *Mitr li rā barā*⁸ *yehamtūnāt pavan*⁹ *ayāwārīh*¹⁰ *u nyāyišn. pavan zak i*¹¹ *nigōšišnōmand*¹² *Yazišn*¹³ (*pavan*¹⁴ *Dastabar*¹⁵ *i*¹⁶ *Dēn*¹⁷) *Mitr*¹⁸ *frāx^ogōyōt*¹⁹ *pavan*²⁰ *sōhr*²¹ *Mitr*²² *frāx^ogōyōt*²³ *izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ārtān . . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

15

Persian. *ān himmatī Izad 'azmatī xūd sud x^oāstār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanīdah Yazīšn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftān. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrat hā Amšāsfandān).*

15

Gujarati. *te ghāno hematdār ejmatī Ijad khalakne fāedāno cāhanār Meher Ijadne (māhāre) jore karī ārādhū. (ane) dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene ārādhū (Dinnā Dasturothū) Ijašne šābhline jangalnā pāšbān Meher Ijadne. jore karīne jangalnā pāšbān Meher (Ijadne) ārādhū Home karī jīvāme karī . . . ane rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandīar ane behetar che . . . narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X'adāe i awazūnā gurz x'arahe awazāyāt. Māh bōxtār Māh Izad bē rasāt. aē hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X'atā awzūnīk. buzurgīh u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenō barā yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

Persian. *bah nām Izad. Hormazd Xudāi ruṣ afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xāliṣ baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele peda thāelo varadkāno karnār che tenā nāme karī. bulandī ane rōšnī Māhā bokhtārni jīādā thāo (ane te mähārī madade) pohoco. hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

I

Avesta. nāmō Ahurāi Mazdāi. nāmō Amāšazeibyō Spəntazeibyō. nāmō Mānshāi Gao.čidraī. nāmō paiti.dātāi. nāmō paiti.dāti.

I

Pahlavi. namāz¹ ō² Ōhrmazd (X^oatāe³). namāz⁴ ō⁵ Amahraspandān.⁶ namāz⁷ ō⁸ Māh ī⁹ gōspand¹⁰ tōxmāk.¹¹ (ae¹² gōspand¹³ tōxmākīh¹⁴ ān¹⁵ aēy¹⁶ Vahuman¹⁷ u¹⁸ Māh u¹⁹ Gōšurun²⁰ kolā 3 gōspand²¹ tōxmāk²² havōd.²³ zak²⁴ u²⁵ mavan²⁶ Vahuman mēnūk i²⁷ avēnāk²⁸ u²⁹ agriftār. u³⁰ min Vahuman barā Māh tāšēt³¹ yekavīmūnēt³² pavan³³ vēnākīh³⁴ u³⁵ agriftārīh.³⁶ u³⁷ min Māh barā³⁸ Gōšurun³⁹ tāšēt yekavīmūnēt⁴⁰ pavan vēnākīh⁴¹ u griftārīh.⁴² u⁴³ hamā⁴⁴ denō⁴⁵ dām u⁴⁶ dahišn rāyinišn⁴⁷ pavan⁴⁸ gōspanā⁴⁹ tōxmākīh.⁵⁰ u⁵¹ gadō⁵² i⁵³ tōrān⁵⁴ u⁵⁵ tōxmāk⁵⁶ gōspandān⁵⁷ barā⁵⁸ Māh pāyak yekavīmūnēt⁵⁹). namāz⁶⁰ pavan apar⁶¹ vēnišnīh u⁶² namāz pavan apar nikīrišnīh⁶³ (ae⁶⁴ amat⁶⁵ nikīram⁶⁶ af-at⁶⁷ xaditūnam⁶⁸ at⁶⁹ barā mekadrūnam⁷⁰ af-at namāz⁷¹ yedrūnam).

I

Sanskrit. namaḥ Svāmine Mahājñānīne (Ahurmajdāya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṁ yat Gvahmanaś Candraśca Gorūpam ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtilḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti drśyatayā agrāhyatayā ca. Candrācca Gorūpam ghaṭitam asti drśyatayā grāhyatayā ca. samagrā iyaṁ sṛṣṭer dāteśca pravṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirikṣaṇatayā (kila paśyāmas tvām nirikṣayamaḥ. pratikurmaḥ tvām namas kurmahe ca).

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

I

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian. *namāz Šāhib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš īn har sih gūsfand tuxm hast. bah Bahman ghaibī kih didah na šavad u girafteh na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u girafteh na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u girafteh ham šavad. tamām kārūbār īn jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xālišī gāv u gūsfandān bah Māh Pāyah dāstah ast.) namāz kih az bālā mībinad. u namāz kih mībinam (u az bālā qabul mīkumī turā namāz kunam).*

I

Gujarati. *namūc Hormajdne. namūc Amšāšpandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāšpand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kahiche šā vāšte je gāu gošpandnū tokham ane nur rošmī Māhā Pāe Behēstathī che). ane namūc tū uparthī dekkec tehene. ane namūc hū nicethī tune dekhūc tehene.*

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura.θkaēšō. [Gāh.] Mānhahe Gao.čidrahe. Gəušča aēvō.datayā. gəušča pouru.sarədayā xšnaoθra . . . frasastayaēča. yaθā Ahu vairyo . . . vīdvā mraotu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

I

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnitārīh i Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Māh¹ i² gōspand tōxmāk.³ Tōrā⁴ i⁵ ēvakdāt.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnitārīh . . . frāč āfrīnakānīh . . . čīgōn Ahu kāmāk . . . dānīš-nīk yemalelūnam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khūshāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragūthī padhū . . . Hormajdno Hokam. [Gāh.] Mahātāb gōspand tokhmīne ane Gāvīodādne ane tamām jātnā gōspandone khūshāl karvāne vāste . . . māshur karū. je mīšālē Hormajdnā khāeś . . . e raveśe khabar kahūc.*

3

Avesta. *nəmō Ahurāi . . . nəmō paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nīkīrīšnīh.*

3

Sanskrit. *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nīrīkṣaṇatayā.*

3

Persian. *namāz Šāḥīb mihtar dānā . . . namāz kih mabīnam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nēcethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsas-tātō. tā nərəfsastātō yā hē uxšyastātasciṭ. kē yā Mā uxšyeiti nərəfsaiti Ōwaṭ.*

4

Pahlavi. *čigōn amat¹ Māh vaxšēt. čigōn² amat³ Māh nirfset. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nirfset.⁸ (15⁹ yūm min gētikān¹⁰ kār u¹¹ karpak mekadrūnēt¹² u¹³ min mēnūkān¹⁴ mizd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētikān mizd u²³ pātdahišn. nēwakih Māh i²⁴ pērōžkar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwakih u frāx²⁹ u²⁹ mekadrūnēt³⁰ u³¹ min 15³² vad bundakih³³ i^{33a} 30 yūm pavan gētikān³⁴ xelkūnēt.³⁵ u³⁶ min sak³⁷ 1³⁸ yūm amat³⁹ nōk barā⁴⁰ atwzūn pavan Māh yehvūnēt⁴¹ vad bundakih i⁴² 30 yūm rōšnāh⁴³ u⁴⁴ nēwakih min mēnūkān mekadrūnēt⁴⁵ u⁴⁶ val gētikān⁴⁷ apaspārēt mizd u⁴⁸ pātdahišn⁴⁹). amat⁵⁰ valō⁵¹ vaxšēt⁵² ēstišnāh⁵³ (mavan Māh) valōšān⁵⁴ nirfsišn ēstišnāh⁵⁵ (mavan⁵⁶ apāxtarišk⁵⁷ havōd⁵⁸ aēy⁵⁹ pavan ēstišnāh⁶⁰ apātaxšā⁶¹ yehvūnd). amat⁶² valō nirfsišn⁶³ ēstišnāh⁶⁴ (mavan⁶⁵ Māh) valōšān vaxšišn⁶⁶ ēstišnāh⁶⁷ (mavan apāxtarišk⁶⁸ havōd⁶⁹ aēy pavan x⁷⁰ēškārīh⁷⁰ tuwānīktar⁷¹ havōd čigōn Haftorang⁷² u⁷³ Vanand u⁷⁴ Satwēs⁷⁵ u⁷⁶ Tištr⁷⁷). min⁷⁸ mavan amat⁷⁹ Māh vaxšēt u nirfset⁸⁰ i⁸¹ Lak Ōhrmazd.⁸² (af-aš⁸³ vičir⁸⁴ pavan⁸⁵ Dāmdat⁸⁶).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (pañcadaśadināni pṛthivīcārīnām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādān pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādān). yāḥ asya vṛddhīnām sthitayaḥ (kila yās Candrasya) teṣām avṛddhīnām sthitayaḥ (ye avākhtarīnām pratīpāḥ santi yathā Haptoiringa-Vananta-Satauesā-Tistaraprabhṛtayaḥ kila sthityā arājāno bhavanti). avṛddhīnām sthitayo yā asya (kila yās Candrasya) teṣām vṛddhīnām sthitayaḥ (ye avākhtarīnām pratīpāḥ santi kila sakkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramañja. (asya vicāro Dāmdādēna).

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī zūrmand bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Māhātāb vadhec ane kem Māhātāb ghaṭec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghaṭec. jēvāre Māhātābni varadhī thāec tevāre tehenāni (iāne avākhtari*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārānī) ghaṭatī thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārānī kalab che). jēvāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtari šetārānī) varadhī thāec. e Hormajd tāhāro Māhātāb sā thakī vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che).

5

Avesta. *Mānham Gao.čidram ašavanam ašahe ratūm yaza-
maide. taṭ Mānham paiti.vaēnam. taṭ Mānham paiti.vīsam.
raoxšnəm Mānham aiwi.vaēnam. raoxšnəm Mānham aiwi.vīsam.
hištanti Aməšā Spənta x^oarəno dārayeinti. hištanti Aməšā Spənta
x^oarəno baxšanti zəm paiti Ahura.δātəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākīh rat
īzam⁵. zak⁶ Māh pavan madam⁷ vēnišnīh⁸ zak⁹ Māh pavan
madam¹⁰ patirišnīh.¹¹ rōšnīh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vēnišnīh
rōšnīh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patirišnīh.²⁰ yekavimūnd²¹ Ama-
hraspandān²² gadō²³ yaxsenund.²⁴ yekavimūnd²⁵ Amahrspan-
dān²⁶ gadō xelkūnd²⁷ pavan zamīk²⁸ madam²⁹ Ōhrmazd dāt (bēn
zak³⁰ zamān³¹ amat³² nōk yehvūnet).*

5

Sanskrit. *Candram paśubijam punyātmakam punyagurum
ārādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya
upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇa-
tayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti
Amarā Gurutarāḥ śrīyaṃ grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišāspintāh*) *śriyam varṣanti pṛthivyām upari Ahurmajdadat-tāyām* (antas tasmin samaye yadā navanavatāro bhavati).

5

Persian. *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā binad u vaqtī kih Māh qabūl kunad vaqtī kih rošan Māh nigirad u vaqtī kih rošan Māh qabūl kunad bāšand Amšāsfandān u nūr gīrand bāšand Amšāsfandān u nūr baxšand bar jahān Hormazd paidā kardah* (ān zamān kih nū u nūtar bēd).

5

Gujarati. *Māhātāb gošpand tokhmī aśo aśoie karī bujorag che tehene ārādhū. jevāre Māhātābnū ūparthī jovū thāec jevāre Māhātābnū ūparthī kabul karvū thāec jevāre rošan Candarmāhnū ūparthī jovū thāec ane rošan Candarmāhnū ūparthī kabul karvū thāec tevāre Amšāspando ūbhā rahine (Māhātābnā) nurne śanghrec ane Amšāspando ūbhā rahi te nurne Hormājdni pedā kīdheli jamīn ūpar bakhšec.*

6

Avesta. *āat̥ yat̥ Mān̥ham raoxšne tāpayeiti mišti urvaranəm zairi.gaonanəm zaramaēm paiti zmadā uzuxšyeiti. antarə.mān̥hāšca pərənō.mān̥hāšca višaptadāšca. antarə.mān̥ham ašavanəm ašahe ratūm yazamaide. pərənō.mān̥ham ašavanəm ašahe ratūm yazamaide. višaptadəm ašavanəm ašahe ratūm yazamaide.*

6

Pahlavi. *adīn amat¹ Māh rōšn tāpēt mešak urvar zarēn² (ačy tar³) (mavan⁴) pavan zarmay pavan⁵ madam⁶ zamāk lālā vaxšend⁷. pavan⁸ andarmāh u⁹ purmāh u¹⁰ Višaptas¹¹. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

6

Avesta. When the Moon warms with its light, then the golden-colored plants always¹ grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishpata.

*māh i¹² ahrav¹³ ahrākīh rat izam¹⁴ (pañcak¹⁵ i¹⁶ fratum¹⁷ šapīr).
purmāh¹⁸ ahrav¹⁹ ahrākīh²⁰ rat izam²¹ (pañcak i²³ ditīkar²⁴
šapīr²⁵). Višaptas²⁶ i²⁷ ahrav²⁸ ahrākīh rat izam²⁹ (pañcak³⁰ i³¹
sitīkar³² šapīr³³).*

6

Sanskrit. *tato yat Candrah dīptimān tapate sadāiva vanas-
patayo haritavarṇāḥ (kila sārdratarā) vasantamāse upari prthivyām
unmilanti. antarācandro vā (pañcakasya yāḥ prathamasya
uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya utta-
masya) Viśaptatho vā (pañcakasya yāḥ tṛtīyasya uttamasya).
antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-
candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham
puṇyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamīšah dār u daraxt
sabs rang bah zamān bahār bar zamān tābad. andarmāh (kih pañj
rūz auwal bihtar) u purmāh (kih pañj rūz digar bihtar) u Višaptah-
tah Māh (pañj rūz sadigar bihtar). andarmāh kirfahgar kirfah
buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg
rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā
buzurg dāram.*

6

Gujarati. *ane jevāre rošan Māhātāb (khub) rošnā āpec tevāre
tamām jāhād hameše sabaj rangnā (iāne līlā rehec). ane bāhārni
rutmā andarmāhā (te sud 1 thī te sud 5 lagīnā Candarmāhāne
keheche) ane purmāhā (te sud 6 thī sud 10 lagīnā Candarmāhāne
keheche) ane Višapetatha Māhā (te sud 11 thī te sud 15 lagīnā
Candarmāhāne keheche) thī jamin ūpar (jāhādni) varadhī thāec.
e jehevo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmāhā ašo ašoie kari bujarag che tehene ārādhū ane Viśapatatha (Māhā) ašo ašoie kari bujarag che tehene ārādhū.

7

Avesta. *yazai Mānhem Gao.čidram barəm račvantəm x^varə-narəhantəm afnarəhantəm tafnarəhantəm varəčarəhantəm xštə-vantəm ištəvantəm yaxštəvantəm saokəvantəm zairimiyəvantəm vokvəvantəm barəm baēšazəm.*

7

Pahlavi. *yezbezxūnam¹ Māh i² gōspand³ tōxmak⁴ bar i⁵ rāyōmand i⁶ gadōmand i⁷ awrōmand (aēy⁸ amat⁹ awr¹⁰ madam¹¹ yātūnēt¹² pavan rās i¹³ valō) i¹⁴ tāpišnōmand¹⁵ (aēy¹⁶ garmak¹⁷) varčōmand¹⁸ (aēy¹⁹ dānak²⁰) i²¹ xštāōmand²² ištōmand²³ (aēy²⁴ bar i²⁵ gōspandān²⁶ yehabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ dēnā³¹) sūtōmand (aēy³² bar i³³ mayā³⁴ urvar³⁵ yehabūnēt³⁶) sabzōmand³⁷ (aēy³⁸ sabz³⁹ vabidūndak⁴⁰ zamīk⁴¹ aēy⁴² zamīk⁴³ tar⁴⁴ yaxsenunēt⁴⁵) vēh⁴⁶ āpātīh⁴⁷ dātār i⁴⁸ bar i⁴⁹ bēša-zēnītār⁵⁰ (hamāk⁵¹ āpātīh i⁵² šapīr qal⁵³ yehabūnēt⁵⁴).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram śud-dhimantam śrīmantam abhravantam (kila abhrāni āyanti pra-bhāvena asya) tāpavantam (kila uśmaguṇayuktam) kriyāvantam (jñānitaram ityārthaḥ) lakṣmīvantam lakṣmīvantam (kila ṛddheḥ paśunām dātāram) vicāravantam (kāryanyāyānām) lābhavantam (kila phalapākasya jalavanaspatinām dātāram) haritavarṇavan-tam (kila pṛthivīm sārdrataram karoti) uttamasaṃyuddhimantam vibhaktāram ārogyatākaram.*

7

Persian. *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahamanā rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'anī)
 nūr dārandah xisānadār (ya'nī nūr gūsfandān rā dahandah)
 andēša nek dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtan rā
 u āb dahandah daraxtān) sabz rang (ya'nī jahān sar sabz kunad)
 nek ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Māhātāb gošpand tokhmī bakhšešo karnār*
(rojina) hišāno āpnār ane khāleš ane nurmand ane vādalmānd (te
Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec
ane jāec te Māhābokhtārni madadgārithī che) tathā tābešmand
(iāne garam) ane dānā ane jebāi bharelō lakhašmīno šāheb ane
nek andešāno karnār (insafnā kām mā) ane fāedemand (jamīnne)
lūlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarūstīno
āpnār che tene ārādkhū.

8

Avesta. *ahe raya x^rarmanhača*
təm yazdī surunvata Yasna
Mānshēm Gao.čīdrēm zaodrābyō.
Mānshēm Gao.čīdrēm ašavanēm ašahe ratīm yazamaide
Haomayō gava . . .
arš.uxdaēibyasča vāryšibyō.
yeiše hātəm . . . tāsčā tāšča yazamaide.

8

Pahlavi. *pavan zak¹ i² valō³ rāy u⁴ gadō i⁵ Māh⁶ (amat-*
am⁷ rāy u gadō i⁸ Māh⁹ ayāwār yekvūnāt¹⁰). valō yezbe-
xūnam¹¹ pavan zak i¹² nigōšišnōmand¹³ Yazīšn¹⁴ pavan¹⁵ Dēn¹⁶
Dastabar¹⁷ Māh i¹⁸ gošpand tōxmāk. pavan zōhr¹⁹ Māh²⁰ i²¹

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak*²² *i*²³ *ahrav i*²⁴ *ahrākīh*²⁵ *rat yezbexūnam*²⁶
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān
. . . hanjamanānkān zakarān u vakadān izam (Amahraspandān).

8

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-*
ijisnyā Candram paśubījam (śuddhayā śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇāis Candram paśubījam
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikān
tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtin Amīśāspintān).

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah*
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah sūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā
Amšāsfandān).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. *yasnmča . . . āfrīnāmi Mānhahe Gao.čīdrahe Gōušča*
aēvō.dātayā gōušča pouru.sarədayā.

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . āfrīnam Māh¹ i² gōspand tōxmak
Tōrā³ mēnūk⁴ i⁵ ēvakdāt⁶ gōspand pur sartak.*

9

Sanskrit. *ijśnīmca . . . āśirvādayāmi Candrāya paśubhājāya
Gave ca Aiōdātāya paśubhyaśca sampūrṇajātibhyah.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāv-yodād
rā u gūsfand tamān sardak rā.*

9

Gujarati. *ijaśne . . . dovā karū Māhātāb gōspand tokhmīne
ane Gāviodādne ane tamām jātnā gōspandone.*

10

Avesta.

*dasta aməm vərəθraçnamēça
dasta gēuš x^oādrō.nakim
dasta narəm pourutātəm
stākyanəm vyāxananəm
vanatəm avanəmnanəm
haθra.vanatəm hamərəθē
haθra.vanatəm duš.mainyuš
stē rapatəm čidra.avanham.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandih³ u pērōžkarh⁴.
af-amān yehabūnēt⁵ bisryā u⁶ x^oatsūrih (aēy mān⁷ lāmā⁸ bāt
af-amān min⁹ mandavam i¹⁰ nafšō yehvūnāt¹¹). af-amān yeha-
būnēt¹² zāk¹³ i¹⁴ gabrāān pur rawišnāh¹⁵. (frasand¹⁶) i¹⁷ kabed
stāyitār (aēy ēšān nēwak xavītūnēt stāyitan¹⁸). hanjamanik¹⁹
(aēy²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānītār²⁴ ēšān²⁵
avānītār²⁶ aēš²⁷ valō²⁸ pavan hakanīn vānītār²⁹ dušmanān³⁰*

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

 10

Avesta. Give strength and victory.
 Give a satisfactory supply¹ of cattle.
 Give a multitude of men,
 Steadfast, belonging to the assembly,
 Vanquishing, not vanquished,
 Vanquishing adversaries at one stroke,
 Vanquishing enemies at one stroke,
 Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō³¹ dō amat³² pavan 1 bār yehamtūnd³³ aš stūb³⁴ tuvān yehvūnd³⁵ kartan) pavan³⁶ hakanin vānūtār³⁷ dušmanān (ae anēr³⁸ aīt³⁹ mavan handčand⁴⁰ yemalelūnēt⁴¹). amat⁴² yehamtūnēt ō ayāwārīh i⁴³ ēšān aš pētākēnēt rāmišn⁴⁴ (aēry-aš⁴⁵ pavan jīvāk rāmišn i⁴⁶ min zak mandavam⁴⁷ barā nikizēt⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. marā dehad himmat u firūzī u marā dehad gāv u ān cih nān (ya'nī marā x^oēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nēk basitāyad u anjuman xūb kardan dānad) u dušmanān zadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x^oēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgī šikanandah dušmanān. kih barasand bah yārī kih ēšān rā paidā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

10

Gujarati. (e Mahābokhtār) mahane āp hemat ane fatehemandī ane mahane āp mähārī halāl mehenatthī (pedā kīdhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārifne lāeknā anjumannū karnār ane (dušmanone) tālnār ane nahī toḍnār (ašo lokone) ane ekbārāgī tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekonī) madade pohocnār ane (nekone) jāher rāmašnī pedā karnār (chevā farjando mahne āp).

11

Avesta.

Yazata pouru.x^oarənanəha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

IO

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

II

Avesta. Ye Angels full of glory!

*Yazata pouru.bašsaza
 čidra vō buyārš masānā
 čidra vō zavanō.savō
 čidrām bōiŋ yūžmčīŋ xʷarənō
 yazəmnāi āpō dāyata.*

II

Pahlavi. *Yazat pur gadā Yazat¹ pur bēšazēnitarīh² pētākīh³
 i⁴ lakūm yehvūnāt⁵ (aēy lakūm-č⁶ pētāktar⁷ yehvūnēt⁸). pavan⁹
 pētākīh¹⁰ lakūm pavan¹¹ karitūnišn¹² sutimand¹³ (amat¹⁴ denā
 mandavam ētōn vabidūnyēn¹⁵) pavan pētākīh yehvūnēt¹⁶ lakūm¹⁷.
 gadā¹⁸ mayā¹⁹ yehabūnēt. ān²⁰ gadā rā yezbexūnam (aēy²¹)
 mayā i²² Dāitīk²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Isad pur xurah u Isad pur tandurustī marā paidā
 bāšand (ya'nī az har kasī marā paidātar bāšand barāy murād
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih
 marā zākīr bāšad u šumā xurah hamišah badakīd. u ān xurah
 rā buzurg dāram man kih āb Dāiti.*

II

Gujarati. *ane Ijad nur bharelo tathā Ijad ghaṇī tandaroštino
 āpnār (mahane) jāher thāo ane tamo faedemand (Ijad) cheo (te
 mahane) morādne vāste jāher thāo (ane e cīj e raveše karo) je
 mahane tamārū bujarag nur jāher thāe. te Ābedūtīnā nurne
 ārādḥū (Ābedūtī te ek nadīnū nām che ke te nadī Irāngavej
 šehermī najdik vehetī che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i Xʼadāe i awaznū
gurz xʼarahe awazāyāt. Āvā Arduīsūr Bānū bē rasāt. az hamā
gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduīsūr Bānūk²
pavan³ (ayāwārīh i⁴ lenā) barā⁵ yehamtūnāt. min hamāk vinās
. . . pavan patit havām.*

○

Persian. *bah nām Isad. Hormazd Xudāi rūz afzūn buzurgī
u rōšnī dar afzāyišn bād u Ābān Arduīsūr Bānū bah yārī barasad.
az tamām gunāh . . . bah patit hastam.*

○

Gujarati. *(saru karūc) Iajdā dānā Śāheb pote potānī mele pedā
thāelo varadhāno karnār che tenā nāme karī. bulandī ane nur
Āvā Arduīsūr Bānunū jiādā thao (ane te mähārī madade pohoco).
hū tamām gunāhī . . . tobā karī pācho farū cheū.*

I

Avesta. *apqm varuhinqm Mazda.Šātanqm. Arəduyā āpō
Anāhitayā āšaonyā. vīspanamča apqm Mazda.Šātanqm. vīs-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardvisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardvisur come (for our help)! Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardvisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardvisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

panəmča urvaranəm Mazda. dātanəm. xšnaoθra . . . frasastayaēča. Yaθā Ahu vairyo . . . viθvā mraotu.

I

Pahlavi. *mayā i¹ šapīr Ōhrmazd² dāt. Ardvīsūr³ mayā⁴ i⁵ Anast ahrav⁶. u⁷ harvisp⁸ mayā i⁹ Ōhrmazd dāt (ēvakartakih¹⁰). u¹¹ harvisp¹² urvar¹³ Ōhrmazd dāt¹⁴. pavan šnāyēnītārīh . . . frač afrinakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvīsūr āb xāliš ašōi rā. u tamām āb Hormazd paidā kardah. u tamām āb kih dar daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād Xudai . . . bah bulandī marā bagūi.*

I

Gujarati. *pānī behetar Hormajdnū pedā kīdhelū Arduisurnū pānī ghañū khālēś ane pāk che tchene ane Hormajdnā pedā kīdhelā tamām pānīne ane Hormajdnā pedā kīdhelā tamām urvaronebhī khusāl karvāne vāste . . . mašhur karū. je miśāle Hormajdnū khālēś . . . e raveše khabar kahūc.*

2

Avesta. *mraoθ Ahuro Mazdā Spitamāi Zaradūštrai. yazaeša mē him Spitama Zaradūštra yam Arədvīm Sūrəam Anāhitəm*

*pərəθn. frākəm baēšazyəm
vī.dazvəm Ahurō.tkaēšəm
yesnyəm anuhe astavaite
vahmyəm anuhe astavaite
ādū.frādanəm ašaonīm
vəndwō.frādanəm ašaonīm
gaēdō.frādanəm ašaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardivisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardivisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardivisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šaizō.frādanqm ašaonim
daiñhu.frādanqm ašaonim.

2

Pahlavi. *guft-aš*¹ *Ōhrmazd*² *val Spitāmān*³ *Zaratušt*⁴. *yez-*
*bexūnih*⁵ *li*⁶ (*beratā*⁷ *rā*⁸) *ae*⁹ *Spitāmān*¹⁰ *Zaratušt*¹¹. (*yez-*
*bexūn*¹²) *mayā*¹³ *i*¹⁴ *Ardvišūr*¹⁵ *Anast havōt*¹⁶ (*Anastihš*¹⁷ *hanā*¹⁸
*aēy pavan*¹⁹ *anastih*²⁰ *zak*²¹ *jīvāk*²² *Starpāyak*²³ *yekavīmūnēt*²⁴)
*pur frāč*²⁵ *raftār* (*aēy*²⁶ *kolā jīvāk bēn*²⁷ *vazlūnēt*²⁸) *i*²⁹ *bēšaz-*
nītār (*aēy*³⁰ *mandavam*³¹ *yal*³² *bēšc.zēnēt*³³) *u*³⁴ *yūit Šēdā*³⁵
*(aēy-aš Šēdā*³⁶ *levatā lūt)* *Ōhrmazd Dāristān*³⁷ (*aēy-aš Dēnā*³⁸
*zak*³⁹ *Ōhrmazd)* *i*⁴⁰ *yazišnōmand* *ō*⁴¹ *ax'an*⁴² *i*⁴³ *astōmand*⁴⁴
*(aēy*⁴⁵ *mandavam*⁴⁶ *yehabūnēt)* *i*⁴⁷ *nyāyīšnōmand*⁴⁸ *ō*⁴⁹ *ax'an*⁵⁰
*i*⁵¹ *astōmand*⁵² (*aēy*⁵³ *yātakgōwih*⁵⁴ *vabidūnd*⁵⁵) *i*⁵⁶ *jān frāx'enī-*
*tār*⁵⁷ *ahrav* (*min*⁵⁸ *x'āstak*⁵⁹) *i*⁶⁰ *ramak frāx'enītār*⁶¹ *ahrav*⁶²
*(anšūtā*⁶³) *i*⁶⁴ *gēhān frāx'enītār*⁶⁵ *ahrav*⁶⁶ (*gōspand*⁶⁷) *x'āstak*⁶⁸
*frāx'enītār*⁶⁹ *ahrav x'āstak*⁷⁰ (*huzuštān*⁷¹) *i*⁷² *matā frāx'enītār*⁷³
*ahrav*⁷⁴ (*pavan*⁷⁵ *ēvakartārīh*⁷⁶).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī*
(duxtar) marā ay Spitmān Zartušt kih āb Ardvišūr wēzah rā kih
bah gāt xūd qām (*u bah jāi pāk kih Sitarpāy mīmānad*) *bisyār u*
darāz u zūd ravandah (*ya'nī har jā bašavad*) *u tandurustī bax-*
šandah (*ya'nī har ciz rā tandurust badārad*) *u az Dīv judā* (*ya'nī*
b-u hic Dīv nist) *u Dād Hormazd dārandah* (*ya'nī Dād u canānci*
Dād Hormazd) *sazāvār buzurg dāstan andar jahān* (*ya'nī cizī*
dādan) *u sazāvār namāz burdan andar jahān* (*ya'nī jādangōi Dīn*
kardan) *jān darāzī baxšandah ašōān u ganj gūsfand afzāyandah*
ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
dah ašō (*matā' ya'nī rama*) *deh afzāyandah ašō* (*bah yakkāragih*).

Wealth-increasing, the righteous,
Country-increasing, the righteous.'

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardivisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

2

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardivisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahū Jartošt Āspantamānne ke e Špetmān Jartošt te je mārī Arduisur khālēs ane ghañi šetāb āgal cālñār tandarūstīñ āpnār Devīñ judī ane Hormajdno (iāne mākāro) Inšāf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīāēs karvāne lāek che tehenī iāne Arduisurnī āradhanā kar ke e jivñī varadhīñī karnār ašo ane ādamīñā ṭolāñī varadhīñī karnār ašo ane jehānnī varadhīñī karnār ašo ane khajāno (ane gošpand) ne jiāde karnār ašo ane šehernī varadhī karnār ašo che.*

3

Avesta. *yā vīspanəm aršnəm xšudrā yaoždadāiti*
yā vīspanəm hāirišinəm
zqδai garwən yaoždadāiti
yā vīspā hāirišis huzāmītō dadāiti
yā vīspanəm hāirišinəm
dāitīm radwīm paēma ava.baraiti.

3

Pahlavi. *mavan harvisp¹ gušnān zak² i³ šusr⁴ yōždāsrih⁵*
yehabūnēt⁶ (aēy amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatā xōn¹¹ u¹² rīm
barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valā¹⁶). mavan¹⁷ harvisp¹⁸ vakadān¹⁹
pavan zexxūnišnīh²⁰ o²¹ gawr²² yōždāsrih²³ yehabūnēt²⁴ (aēy amat²⁵
bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Arduisūr²⁹). mavan
harvisp³⁰ vakadān pavan zāyīšn³¹ huxerxūnišnīh³² yehabūnēt³³
(aēy³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valā.
hamā⁴⁰ vakadān rā gās frazand zexxūnišnīh min āsāñih u bēša-
zišnīh zexxūnišnīh xelkūnēt u 2 frazand u 3 frazand evakartakih
levatā ham barā yātūnēt pavan ayāwārih i Arduisūr⁴¹). mavan
o⁴² harvisp⁴³ vakadān zak i⁴⁴ dātīhā (čand⁴⁵ āpāyēt) frārōn (aēy⁴⁶
basīm) pēm madam yedrūnyēn.⁴⁷ (zak⁴⁸ aiš mavan nīšā levatā
šoi nafšā min pēmān yehvūnd zak nīšān rā handčand pem āpāyēt
vad čand frārōn basīm barā yātūnēt).

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardivisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.
Who purifies the wombs of
All females for bearing.
Who makes all females have easy childbirth.
Who bestows upon all females
Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardivisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādan badehad (kih nek u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nek (ya'nī) šir xūš baxšad.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatthī). ane je tamām oratone nek janvū bakhšec (iāne farjand janī vakhat āsānī bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

4

Avesta

*masitqm dūrāt frasrūtqm
yā asti avavaiti masō
yadā vīspā imā āpō
yā zēmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyāt hača barəzanhač
aoi Zrayō Vouru.kašəm.*

4

Pahlavi. *mas¹ zak (i² Ardvīsūr³) i⁴ dur⁵ frāč nāmik (aēγ-aš⁶ šēm⁷ dur⁸ jīvāk⁹ vaxlūt¹⁰ yekavīmūnēt aēγ¹¹ šēm i valō bēn kolā šatr u kolā vilāyat u bēn hamā gēhān čīgōn Ardvisūr¹² frāč aš lūt) mavan aī (aēγ-aš¹³) zak¹⁴ hanā¹⁵ masih¹⁶ čand¹⁷ valōšān harvisp¹⁸ mayā mavan pavān¹⁹ samik madam²⁰ frāč tačēnd²¹ havōt²² (Ardvisūr²³ mayā min apārik²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas*²⁶ *āt*²⁷ *yūt min Arwand u*²⁸ *Arwand*²⁹ *levat*³⁰ *Ardvisūr*³¹
*u*³² *Ardvisūr*³³ *levat*³⁴ *Arwand ham*³⁵ *lā*³⁶ *vaxdānt yekavimūnēt*
*mavan pavan amāvandih*³⁶ *frāt tačēt*³⁷ *min Hukar*³⁸ *i*³⁹ *buland*
*madam*⁴⁰ *zak*⁴¹ *i*⁴² *Zray i*⁴³ *Frax^vkart*⁴⁴.

4

Persian. *mihtar ān (Ardvisūr) kih dur ravad u bakunad nām*
(ya'nī nām u bah jāi dur šudah ast) kih hast (ya'nī urā) candān
mihtari candān kih urā bar zamīn har jā kih raftah bāšad (ya'nī
Ardvisūr mihtar az tamām āb judā az Arang cih kih Arang bā
Ardvisūr yak jā nīst ān az Ardvisūr judā ast) kih bah himmat
xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah
Zarahparānkard.

4

Gujarati. *ane bujorag (Arduisūr) dur lagī ghaṇī nāmdār ane*
je bijā tamām pāṇī je e jamīn ūpar bulandīthī cālē che te kartāne
(Arduisūr) moṭī bujorag che je Hukare (nāmnā pāhādṇī) bulandī-
thī Jareheravakaś Dariāmā hemate karī āgal cālec.

5

Avesta.

yaozanti vīspe karand
Zrayā Vouru.kašaya
ā vīspō maidyō yaozanti
yaṭ hīš aoi fratačaiti
yaṭ hīš aoi fražgaraiti
Arədvī Sūra Anāhita.
yeiṣhe hazanrəm vairyanəm
hazanrəm apa.γžāranəm
kaščiūča aēšəm vairyanəm
kaščiūča aēšəm apa.γžāranəm
čadwarə.satəm ayarə.baranəm
hvaspāi naire barəmnāi.

Arang, and Arang does not unite together with Ardisur, neither Ardisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardisur; she is apart from Ardisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardisur) is much known afar, and (Ardisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
Are in commotion,
The whole middle is bubbling up
When she flows forth unto them,
When she streams forth unto them,
Aredvi Sura Anahita.
To whom belong a thousand lakes,
To whom a thousand outlets;
Anyone of these lakes
And any of these outlets
[Is] a forty days' ride
For a man mounted on a good horse.

5

Pahlavi. *mavan āyozēt¹ harvisp kanārak i² Zray i³ Frax⁴ kart⁴ (aēy barā kōfēnēt⁵) ō⁶ harvisp⁷ ān⁸ miyān⁹ āyozēt¹⁰ (aēy¹¹ barā rečēt¹²) mavan¹³ ō¹⁴ valōšān madam¹⁵ frāč tačēt¹⁶ (pavan ēvakartakih) mavan¹⁷ ō¹⁸ valōšān madam frāč rečēt (pavan ēvakartakih) Ardvīsūr¹⁹ Anast²⁰. mavan hēn zak 1000 var 1000²¹ āpxāhak²² (var zak²³ mavan-aš min²⁴ xān²⁵ āpxāhak²⁶ zak²⁷ mavan-aš²⁸ hēn²⁹ laxvār yekavimūnēt hēn zak Ardvīsūr³⁰ aūt³¹ mavan³² zak³³ Zray³⁴ yemalelūnēt³⁵ aēy³⁶ denō Ardvīsūr³⁷ rā 1000 var aūt u kolā ēvak ēvak var 1000-1000 āpxāhak aūt. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā hēn Vahišt yekavimūnēt. min zak mayā aēy āpxāhak mayā harvisp gēhān madam tačēt). katārčāe³⁸ min³⁹ valōšān varān⁴⁰ katārčāe⁴¹ min⁴² valōšān āpxāhakān⁴³ (aēy⁴⁴ dōi⁴⁵) pavan⁴⁶ 40 yūm yedrūnišn mavan⁴⁷ zak⁴⁸ hvasp gabrā⁴⁹ yedrūnišn⁵⁰ min⁵¹ kōstak⁵² (aūt⁵³ mavan min hamāk⁵⁴ kōstak⁵⁵ yemalelūnēt⁵⁶).*

5

Persian. *bapayvand u bah tamām kinārah Zarahparānkard (ya'nī bakubad) u ān tamām āb rā bapayvand kih ān bar ēšān zyādah ravad bah judāi kih ham bar ēšān zyādah ravad bah hamrākī Ardvīsūr wēšah. kih andar yak hasār nāv xānhā u darmiyān hasār nāv dānhā andar ān jā bāz istad (ya'nī dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham miguyand kih bah har cahār sūh baravad).*

5

Gujarati. *ane je tamām Jarehevarakaš Dariāne kināre farī valec ane tamām (dariā) ne dar-meān jāi pohocec ke te Arduisūr khālēs bijā (tamām pānī) ūpar jīāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morione dar-meān ghañī buland vehēc. te gofāo madhenō ekako gofo ane te morio madhenī ekakī mori (ehēvī motī che) je khub ghodāno savār (tehenī andar ceāre taraf ghodō dodāveo jāe) te dan ceālīše pelī taraf pohoči sake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardisur; there is some one who says, in the Sea; that is, that Ardisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardisur. She merges into a thousand underground channels and a thousand canals (that is, Ardisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiihāšča mē aēvanhā āpō*
apa.γžārō vījasāiti

vīspāiš aoi karšvaṇ yāiš hapta. aiihāšča mē aēvanhā āpō

hamadā ava.baraiti
haminamča zayanamča.
hā mē āpō yaoždadāiti

hā aršnəm xšudrā hā xšadrinəm garəwə hā xšadrinəm paēma.

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-*
hamtūnēt⁵ pavan (xavītih aēγ⁶ tarīh) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak min¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-č zamastān.¹⁹ ān²⁰ li mayā²¹ yōždāsrinēt²² (aēγ dakya²³
yarsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ gawr³¹
zak³² i³³ vakadān³⁴ pēm.³⁵

6

Persian. *ān kih yak az āb man ast az nāv-dānhā barasad*
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmū u ham bah sarmā. ān
āb marā pāk (ya'nī xālīš bakunad) ān manī javānān rā u ham
ān sahdān rā.

6

Gujarati. *te morō madhenī ek morinū māhārū paṇī tamām je*
hafta kešvar jamīn mā (tarī tājagīne vāšte) pohocēc ane te nālāvo
madhenu ek nālānū māhārū paṇī tāhādmā tathā hunālāmā (ekhlū
potāmī jāte) cālū jāec. ane te māhārū paṇī te je jōvānonī manī
(iāne dhāt che) teheṇe tathā te je oratonā kamāl che tene tathā te je
oratonū dudh che tene pāk rākhech.

7

Avesta. *yəm azəm yō Ahurō Mazdā hizvārēna uzbaire fradadāi*
nmānaheča vīsaheča zantōušča dainhēušča.

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water
of mine

Flows continuously
Both summer and winter.

She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk
of females.

6

Pahlavi. That one of my waters of the outlets comes forth
(with greenness, that is, freshness) over all the seven regions.
That one of my canals (and that one of my outlets) flow equally
(that is, flow most singly) during summer as well as during
winter. That water of mine purifies (that is, keeps pure) the
seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
regions. And that one water of mine flows equally (flows boldly)
in summer and in winter. And that water of mine purifies (that
is, cleanses) the seed of the youths as well as the wombs of
women.

6

Gujarati. The waters of one of those of my ditches, reach all
the seven regions (for giving freshness and health); and the
waters of one of those of my channels keep flowing (singly of its
own accord) both in winter and in summer. And those my
waters purify the seed (that is, semen) of youths, and the wombs
of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?]
brought forth for the furtherance of the house, village, town, and
country.

7

Pahlavi. *li¹ mavan Ōhrmazd havēn an² (li Ardvīsūr³) rā⁴ bulandtar⁵ jīvāk⁶ li⁷ burtam⁸ frādahišnīh⁹ denō¹⁰ mān u¹¹ (frādahišnīh) zak¹² i¹³ vis¹⁴ (pavan frādahišnīh¹⁵) zak¹⁶ i¹⁷ zand (pavan¹⁸ frādahišnīh) zak¹⁹ i²⁰ matā.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az mahallat u ham az šahr u ham az dih.*

7

Gujarati. *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā šehernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandīhī bulandī āpic.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunēmča Vairim srāvayeni Ašēmča Vahištəm husravānī apasča varuhīš yaoždadāne hadra ana Gādwya vača ‘Garō nmāne Ahurō Mazdā jasad paoiryō’ dadat ahmāt tat avat āyaptəm.*

8

Pahlavi. *stāyišn¹ōmand an² (li Ardvīsūr³) Yazišn⁴ōmand an⁵ (li Ardvīsūr⁶) u⁷ Ahunvar⁸ srav⁹ōmand¹⁰ ān¹¹ (li Ardvīsūr¹²) u¹³ ahrākīh¹⁴ pahlum¹⁵ husrav¹⁶ āwāyišn¹⁷ōmand¹⁸ ān¹⁹ (li²⁰ Ardvīsūr²¹) (u²² mayā i²³ Ardvīsūr²⁴ šapir²⁵) yōšdāsr²⁶ bun²⁷ srav denō Gās-ān²⁸ barā²⁹ yezbexūd u stāyišn³⁰ vabidūd³¹ (pētākīh hanā³² havēd aēy³³ min Gāsān³⁴ srav stāyišn³⁵ vabidūnīk rā) Garōt-mān³⁶ (mān³⁷ i³⁸) Ōhrmazd pavan fratum pētāk kart³⁹ barā yehamtūnēt⁴⁰ u⁴¹ yehabūnēt⁴² denō rā (zak i⁴³ Ardvīsūr⁴⁴) ētōn⁴⁵ kāmāk ayāftan⁴⁶ (ō⁴⁷ yehamtūnēt⁴⁸ ayāwārih⁴⁹).*

7

Pahlavi. I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Persian. *kih hast sazāvār sitāš u buzurg dāstan u az Ahunvar sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāš u āyift.*

8

Gujarati. *ke je tārif ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārif karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avašiāne šakhune (iāne e Nīāš padhve) karī behetar pānīne je kōi ārādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethi tehene ē raveše morād ane neāmat (Avā Arduisurthā) hāsel thāe.*

9

Avesta. *ahe raya x^{ra}arənamhača
təm yazai surunvata Yasna
təm yazai huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəm
Anāhitəm ašaonīm zaoθrābyō. Arədvīm Sūrəm Anāhitəm
ašaonīm ašahe ratūm yazamaide*

Haomayō gava . . .

arš.uxdaēibyasča vərəšibyo.

yeishe hatəm . . . tpsčā tāsčā yazamaide.

9

Pahlavi. *pavan zak i¹ valō² rāy³ u gadō āpān⁴ Ardvīsūr⁵
(aēry-am^{5a} rāy u gadō āpān Ardvīsūr⁶ ayāwār yehwūnāt¹). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

9

Avesta.

For her radiance and her glory,

Unto her will I sacrifice with the audible Yasna-sacrifice,

Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked!

Through this mayest thou be more than well-sacrificed! [We sacrifice]

unto Aredvi Sura Anahita, the righteous, with oblations.

We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

zak i³ *nigōšišn*⁹ *havōd Yazišn*¹⁰ (*pavan*¹¹ *Den*¹² *Dastabar*) *ān*¹³ (*Arđvīsūr*) *rā yezbexūnam ān*¹⁴ *nēwak Yazišn kartan*¹⁵ *rā*¹⁶ (*bēn*¹⁷ *Dar i Mitr*). *denō*¹⁸ *yehvūnāt x^vāhišn*¹⁹ *pand*²⁰ u²¹ *denō* *yehvūnāt kabed*²² *Yazišn*. *yezboxūnam*²³ *Arđvīsūr*²⁴ *Anast*²⁵ *rā pavan*²⁶ *zōhr*.²⁷ *Arđvīsūr*²⁸ *Anast*²⁹ *rā*³⁰ *yezboxūnam pavan Hōm bisryā* . . . *zak-ē rāst gōwišn*. *mavan min ātān* . . . *hanja-manikān zakarān u vakadān īsam* (*Amahraspandān*).

9

Persian. *bah nūr u rōšnī u urā buzurg dāram u bah šanīdah Izīšn* (*az zabān Dastūrān*). *urā buzurg dāram bah ān nek īstak Izīšn* (*dar Dar-i Mihr*). *in bād bah x^vāhiš mārā pand u in bād nek Izīšn*. *bah zūr Arđvīsūr xāliš ašōi ham Arđvīsūr xāliš rā buzurg dāram bah daraxt Hom bah gāv* . . . *bah rāst guftār guftan*. *kih az hastān* . . . *anjuman narān u nārīān rā buzurg dāram* (*ya'nī nar šurat u nārī šurathā Amšāsbandān*).

9

Gujarati. *tehnī* (*iānē Avā Arđvīsurnī*) *khāleši ane nure kari* (*Dinnā Dašturtkī*) *Ijašne šābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve kari tehene ārādhū*. *e hamone khāheštū šikhvū ane našihat thāo ane e nek Ijašne karve kari Avā Arđvīsurne ārādhvū thāo*. *khāleš ane pāk Arđvīsurne jore kari khāleš pāk Arđvīsūr ašo ašōie kari būjorag che tehene ārādhū Home kari jīvāme kari* . . . *and rāst bolve kari ārādhū*. *ke e raveše bijā* (*Ijado*) *kartā Ijašne dādār Hormajdnī bulandtar ane behetar che* . . . *narnī šuratnā ane mādānī šuratnā Fareštāvonā anjumanne ārādhū*.

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whosoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nqm i Yazdā. Hormazd i X^aadāe i awazūnī gurz x^aarake awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^aatā awzūnīk³. buzurgīh⁴ u rōšnīk Ātaš⁵ Bahrām⁶ Ātr vazurg⁷ rā awzūn⁸ yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . pāścātāp-tena asmi.*

○

Persian. [The paragraph does not occur in the Persian version.]

○

Gujarati. (*śaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāelo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *us mōi uzārəšvā Ahurā Ārmaiti təvīšim dasvā Spēništā Mainyā Masdā varəhuyā savō ādā Aša hasō ēmavaŋ Vohū Mananəhā fəsratəm.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

Avesta.
Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, O Mazda!
Mighty power through Asha, supremacy¹ through Vohu Manah.

Pahlavi. *lālā¹ li min zak i² (rēšitār³ Ahraman⁴) ae⁵ Ōhrmazd hanā⁶ (aēy)-am bōjāe.⁷ af-am bundak mēnišnāh u⁸ tuxšišn⁹ yeha-būnāe.¹⁰ awzūnik mēnūk Ōhrmazd Vahuman griftār¹¹ havdāni¹² pavan¹³ zak¹⁴ dahišn (aēy-am¹⁵ pavan tan¹⁶ mähmān¹⁷ yehvūnāt). ahrākēh madam¹⁸ val¹⁹ i²⁰ staxmak²¹ (Ganāk Mēnūk) amāvand havd²² pavan zak i²³ Vahuman sardārēh.²⁴*

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīḍākarāt Āharmanāt śuddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adr̥śyamūrter Mahājñānin Gvahnmanasya gṛhītāro bhavāmah (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkārīṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az izār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā vadeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'nī dar an mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

Gujarati. *e Hormajd mahne buland śampuran manaśnī (iāne xmām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) hī mahne khalāś kar. e bujorag mīno Hormajd hū Behemanno iāne bhālī manaśmīno) pakadnār cheū (te bhālī manasnī mahne āp). e śavāb je jolamgār (Ehereman) ūpar ghano hematdār che te bhālī ianaśnī sardārīthī che.*

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

2

Avesta.

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifrā
tā Xšaδrahyā Ahurā yā Vanhəuš ašiš Mananhō
fro Spəntā Ārmaite Ašā daēnā fradaxšaya.*

2

Pahlavi. *amat¹ rāmišn pavan kāmak² čāšānd³ (aēγ ēšān
pavan⁴ apāyast⁵ pavan rāmišn⁶ γal⁷ vabidūnd⁸). yehabūnēt⁹
ō¹⁰ li (mizd¹¹ u¹² pātđahišn). mavan-am¹³ pavan¹⁴ zak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkīh (aēγ-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkīh²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). zak²⁶
pavan x²⁷atāyīh i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskāe³²
(həvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spandaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēγ-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

2

Sanskrit. *ānandam svecchayā āsvādayitr̥n (kila keśāmcit
yadṛcchayā ānandakarān) dehi mahyam yān yuṣmākaṁ śaktyāh
(kila kāryeṣu nyāyeṣu ye yuṣmākaṁ śaktyā santi tān me dehi).
tān svāmitayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kila
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrnamanasyām
Punyena Dinim pracihnaya (kila sadācāritayā Diniśābhijñānena
kuru).*

2

Persian. *rāmišn bah gauq xūd bacašān (ya'nī harkas rā bah
gauq xūd rāmišn bakun). badeh marā ān cih quat šumā ast
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān
quat ay Šāhib kih ū Bahman ast ummatān (ya'nī šāgirdān marā
badeh) vas andar zamān bandah menišn az kirfah andar Dīn
nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me those incomparable things Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;
Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspadand, unto him through righteousness, (that is, make him upright through revelation).

2

Sanskrit. Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifest¹ of Religion on earth through meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujab rākhū cakḥādū tebī bhaṭi manāśnī sardārīthā che. ane e Hormajd mahne tāhārī kaṇat āp ane te je bhaṭi manāśnīnā (farmānbardār šāgerdo) che te ūpar (mahne) pādśāhī ane sardārī āp ane savāb tathā Dinnā kāmā bujorag sampuran manāśnīnī (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

3

Avesta. aṭ rātqm Zaraduštrō tanvascīt x^aahyā uštanəm dadāitī paurvatātəm Mananhascā Vanhēuš Mazdāi šyaoθnahyā Ašāi yācā uxdaḥiyācā sraošəm xšəθrəmcā.

3

Pahlavi. ētōn¹ pavan² rātīh³ mavan⁴ Zaratušt⁵ havōm tan zak-č⁶ i⁷ nafšā xayā⁸ yehabūnam⁹ pavan pēš¹⁰ rawišnīh (pavan¹¹ pēšpāyīh¹²) val¹³ Vahuman¹⁴ u¹⁵ Ohrmazd-č¹⁶ pavan¹⁷ kunišn¹⁸ o¹⁹ Ašavahišt²⁰ (aēy²¹ kunišn²² zak²³ vabidūnam²⁴ i²⁵ Ašavahišt²⁶ apāyet²⁷) u²⁸ milayā²⁹ nigōšīšnīh³⁰ o³¹ Xšatravar³² (ēvak³³ hēn³⁴ tanid³⁵) milayā³⁶ ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

Sanskrit. evaṃ dakṣinayā Jarathuštṛo 'ham tanośca nijam jīvaṃ dadāmi purahpravṛtṭyā (kila agratayā) Uttamamanase Ahurmajdāya. karmaṇi ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktīh śrutiḥ [tayā] Saharevarāya rajne.

3

Persian. ēdūn badaham Zartušt tan u jān x^aēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

2

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrvivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrvivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrvivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašōi (ya'nē kunišn ēdūn bakunam kih Dīn az ān xušnūd bāšad) in guftan u šamīdan az Šahrivar pādīšah.

3

Gujarati. *e Hormajd e raveše hū je Jartošt cheū te āgal cāl-vāthī māhārā tannē ane māhārā jivmī šakhāvāt Beheman Amsaš-pandne apū (iāne māhārū tan ane jiv fedā karū) ane ašoinā kām karū (Ardābeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū je Šeherevarne šābhvā lāek (iāne pādšāhā pašand).*

4

Avesta. *xšnaoθra Ahurahe Mazdā. nōmasə tē Ātarš Mazdā Ahurahe hūdā mazišta Yazata. fravarāne . . . Ahura. tkaēšo. [Gāh.] Ādrō Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.*

4

Pahlavi. *šnāyēntārīh¹ i² Ōhrmazd (X^oatāe³). namāz⁴ lak⁵ Ātaš⁶ i⁷ Ōhrmazd (berθ⁸) hūdāk⁹ mahist Yazat¹⁰. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Ātaš¹¹ i¹² Ōhrmazd berθ¹³. lak Ātaš¹⁴ berθ¹⁵ i¹⁶ Ōhrmazd¹⁷.*

4

Sanskrit. *satkārāye Svāminam Mahājñāninam (kila sānandam karomi). namas te Agne Mahājñāninah Svāminah uttama-dāninah mahattarasya Ījādasya. prabravimi . . . Hormijda-nyāyavatim. [Gāh.] Agneḥ Svāmīno Mahājñāninah putrasya. tava Agneḥ putra Svāmīno Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgūhū padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī samaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāešne farjandne thekāne ganeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabīne thekāne che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Ādrō Ahurahe Mazdā puḍra X^aarənanhō Savanhō Masda.ḍātahe Airyanəm X^aarəno Masda.ḍātanəm Kāvayeheča X^aarənanhō Masda.ḍātahe Ādrō Ahurahe Mazdā puḍra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantahe Garōiš Masda.ḍātahe Čačīstahe Varōiš Masda.ḍātahe Kāvayeheča X^aarənanhō Masda.ḍātahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berō³ (Ātr⁴ Frōbag⁵) Gadō⁶ u Sūt i⁷ Ōhrmazd dāt⁸ Ērān⁹ Gadō i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadō i¹³ Ōhrmazd dāt¹⁴ (šəm¹⁵ i denō Ātaš¹⁶ Ātr Frōbag¹⁷ denō Ātaš¹⁸ pēšak āsrōnāh yaxsenunēt¹⁹ aēγ²⁰ Dastabarān²¹ u Magōpatān²² dānākīh²³ u²⁴ buzurgīh²⁵ u gadō²⁶ i pavan ayāwārīh denō²⁷ Ātaš²⁸ vīndēt u²⁹ zak i³⁰ levatō Dahāk patkār kart valō³¹ yehvūnt) Ātaš³² i³³ Ōhrmazd berō³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kexūsru³⁷ (aēγ³⁸ pātaxšā*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

Kēxūsrū amark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴² (i⁴³ pavan Ātrapātkān mavan zak var malkūtā i Kēxūsrū i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valǎ jivāk i Ātr Gōšasp aīt) Čēcast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēcast⁵¹ valǎ⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aīt) Kyān⁵⁵ Gadǎ i⁵⁶ Ōhrmazd dāt⁵⁷ (šēm⁵⁸ i denǎ Ātaš⁵⁹ Ātr Gōšasp aīt u kār i denǎ Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takīktar aīt pavan rās i valǎ u malka⁶¹ Kēxūsrū madam Vahumandēz pērōžkarīh⁶² ayāft pavan ayāwārīh⁶³ i⁶⁴ denǎ Ātaš⁶⁵ u⁶⁶ pavan levīn⁶⁷ Ōhrmazd nālet u frayāt kart val denǎ Ātr Gōšasp yehvūnt).

5

Sanskrit. *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Lābhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yāḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guphāyāśca Kaekhusravīyāyāḥ (akarotasau 'bhūt yā Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guphā caturbhīryojanāir asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yāḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādīšāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'nī an sū ahšurnān dānātar u bah 'azmat bāšand bah yārī an u an kih bā Zahhāk munāgara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādgan šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih an nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarābādgan šahr rathīštārān tēstar u zūrmānd bāšand bah yārī ū u an kih pēš Hormazd nālīd u būd).*

5

Gujarati. *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane fāde-mand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek ātašnū nām che ane e ātaš Daštūro Mobedo ane parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhaī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām dunīānī khalak ūpar ūtreche tethī insānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hormajdno beṭo (Ādar Gošāsp Ātaš che tene Ādar Gošāsp te ek ātašnū nām che ane e Ātaš pehelvāno tathā śpāiho ūpar mavakal che vījnā Ātašne bī Ādar Gošāsp keheche) ane Kekhaśro pādśahā ne ane Kekhaśroe (je Ādarbādgan šehermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāeo*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo lābo tathā poholo faršang 4 che) ane Hormajdnū pedā kīdhelū Keānī Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đatahe Kāvayeheča X^aarənanhō Mazda.đatahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađaēštāra Yazata pouru. x^aarənanha Yazata pouru.baēšasa Ādrō Ahurahe Mazdā puđra maš vīspaēibyo ātəabyō xšadrō.nafədrō Nairyō.sanhahe Yazatahe xšnaodra . . . frasastayaēča. yathā Ahū vairyō . . . vīdvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ Revand⁴ Gar i⁵ Ōhrmazd dat⁶ (mavan⁷ madam Gar i jīvāk Ātr Būrzin ait) u⁸ Kyān⁹ Gadə i¹⁰ Ōhrmazd dat¹¹ (šem¹² i denə Ātaš¹³ Ātr Būrzin Mitr ait af-aš¹⁴ kār i vāstryōših ait aēy vāstryōšān val madam kār i vāstryōših dānaktar u tōxšatar¹⁵ u šostak jāmaktar yehvünd pavan ayāwārīh i denə Ātaš¹⁶ u¹⁷ levatə Vištāsp pūrsakih u pasx¹⁸ kart valə denə Ātaš¹⁸ yehvūnt. denə¹⁹ pētāk²⁰ aēy pavan denə kolə 3 pēšak ben kār²¹ 3 kolə 3 ait²² mē āsrōnān²³ āsrōnīh āšnāk artēštārān²⁴ artēštārīh āšnāk vāstryōšān²⁵ vāstryōših āšnāk²⁶ āsrōnān²⁷ hanā²⁸ yašt²⁹ kartan af-ašān artēštārīh druž Ganāk Mēnūk zatan af-ašān vāstryōših³⁰ pīhn sāxtan vāstryōših³¹ zēn awzār sāxtan ārāstan artēštārīh devīk u druž³² laxvār dāstan) Ātaš³³ i³⁴ Ōhrmazd berə³⁵ Ātaš³⁶ awzūnāk artēštār³⁷ Yazat³⁸ pur gadə u Yazat pur bēšaženitār (aš³⁹ artēštārīh⁴⁰ druž satārīh u⁴¹ pur gadə-ih⁴² aš gadəōmandīh⁴³ u⁴⁴ bēšaženitārīh⁴⁵ mēnūkih⁴⁶ zatārīh ahoš⁴⁷ gartān min Spēnāk Mēnūk dāmān ait⁴⁸ Ātaš⁴⁹ i⁵⁰ dārīh⁵¹) Ātaš⁵² i⁵³ Ōhrmazd berə⁵⁴ levatə harvisp⁵⁵ Ātašan⁵⁶ x^aatāh⁵⁷*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁵⁸ *Nēryosang*⁵⁹ *Yazat* (*af-aš*⁶⁰ *x^vatā*⁶¹ *nāfih hanā*⁶² *aēy nāf*
*x^vatāyān*⁶³ *u dēhupātān dūtāk*⁶⁴ *āzātkān*⁶⁵ *vazurgān*⁶⁶ *apāc*⁶⁷
*ārāyīšnīh*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōmand tōxmāk*⁷¹ *mavan*⁷² *valō*⁷³
*aēy*⁷⁴ *harvisp dēhupātān andar nāf Nēryosang Yazat aīt u harvisp*
*tōxmāk pātāxšān*⁷⁵ *min den* *Ātaš*⁷⁶ *Nēryosang Yazat aīt zak rā*
nasīm). *pavan šnāyēnītārīh . . . frāc āfrīnakānīh. čīgōn Ahu*
kāmāk . . . dāmišnīk yemalelūnam.

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevanda-*
gīreḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ (ayam
Agniḥ Ādaraburjīnmahira nāma asya kāryam kṛṣividyā idam
kīla tasmin pakṣe kṛṣīkarmināḥ vyavasāyitarāḥ kṛṣīkarmajñāna-
tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa
yah samam Guṣṭāspena rājñā prativādam akarot ayam abhūt)
[. . .] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam sama-*
grāḥ agnībhiḥ rājanābher Nairīsaṅghasya Iajdasya (asya *rāja-*
nābhitā ca iyaṁ yat nābhe rājñām deśapatinām anvayasya ca
prabhutvayatām mahattarāṇām bijam etasmāt). *ānandanāya*
. . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ. . . vijñāya bravimi.

6

Persian. *Ātaš Hormazd pus rā Revand Kūh Mazd dādah rā*
Kyān Xoreh Hormazd dādah rā (in *Ātaš Azarburzinmihr nām*
kār in vāstryūšān kār kunandagān burzigari dānandagān safīd
jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u
būd) *Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur*
nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā ātašan

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfī Neryosang Izad rā (pādišah nāfī u in kih andar nāf pādišāhān u dahyupadān u xʷēšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čān murād Xudāi . . . bah bulandīh marā bagui.

6

Gujarati. *ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro ūpar mavakal che pādsāhā Gōštāsp sāte šavāl javāb kidhā hatā te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdno pedā kidhelo Revand Pāhād che tehēne (Revand te ek pāhādñū nām che ane e pāhād ūpar Ādarburjīn nāmñā Ātašnū mukām che tethī e pāhād bujarag che) ane Hormajdnū pedā kidhelū Keānū Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelō Ijad ane ghaṇī tandarustīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādsāhano nābh je Nerīosang Ijad che (Nerīosang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādsāho Dašturo Mobedo tathā parejgāro che tevonnā nābhīmā che te sāthe e tamām ātašane) khushāl karvāne vāste . . . mašhur karū. je mīšāle Hormajdnū khāeš . . . e raveše khabar kahūc.*

7

Avesta. *yasnēmča vahmēmča hu.beratīmča ušta.beratīmča vanta.beratīmča afrināmi tava Ātarš pudra Ahurahe Mazdā.*

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmānāku mašyākanqm.
ušta buyāt ahmāi naire
yasə.θwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

7

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
Worthy of sacrifice mayest thou be, worthy of prayer,
In the dwellings of men.
Happiness may there be unto that man
Who verily shall sacrifice unto Thee,

ažsmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.

7

Pahlavi. *yazišn*¹ *u*² *nyāyišn*³ (*zōhr*⁴) *u*⁵ *pavan*⁶ *hubarišn*⁷
*u*⁸ *nēwak*⁹ *barišn*¹⁰ *u* *ayāwār*¹¹ *barišn*¹² (*yātakgōwih*¹³) *āfrinam*¹⁴
*ō*¹⁵ *lak* *Ātaš*¹⁶ *i*¹⁷ *Ōhrmazd berē* (*yazišn āšnāk*¹⁸ *u*¹⁹ *nyāyišn*²⁰
*ostafrit*²¹ *hubarišn*²² *hanā*²³ *mandavam*²⁴ *dātan*²⁵ *u*²⁶ *nēwak*
*barišn*²⁷ *āpātān*²⁸ *u*²⁹ *pānakih*³⁰ *kartan*³¹ *u*³² *ayāwār*³³ *barišn*³⁴
*pavan*³⁵ *hamāk*³⁶ *rās*³⁷ *ayāwār*³⁸ *u*³⁹ *yātakgōwih*⁴⁰ *kartan*⁴¹).
*yazišnōmand*⁴² *havē*⁴³ *nyāyišnōmand*⁴⁴ *yazišnōmand*⁴⁵ *yelwūnāe*⁴⁶
*nyāyišnōmand*⁴⁷ *hēn mān i*⁴⁸ *ansūtān*⁴⁹ (*ēvak*⁵⁰ *pavan stāyišn*⁵¹
*ēvak*⁵² *pavan*⁵³ *āfrin*). *nēwak*⁵⁴ *yelwūnāt valē*⁵⁵ *gabrā*⁵⁶ *mavan*⁵⁷
*lak*⁵⁸ *bāstān frēc*⁵⁹ *yezbxūnēt*⁶⁰ *ēsm*⁶¹ *yadē Barsm*⁶² *yadē*
*bisryā*⁶³ *yadē* (*jiv*⁶⁴ *āt*⁶⁵ *mavan patvāsak*⁶⁶ *yemalelunēt*⁶⁷) *hāvan*
*yadē*⁶⁸.

7

Sanskrit. *ijīśnimca namaskṛtīm ca uttamām āhutiṃ ca śubhām*
āhutiṃca sahāyāāhutiṃ ca āśirvādayāmi tubhyam Agne putra
Svāmīno Mahājñāninaḥ. ijīśnimān asi namaskṛtimān. ijīśnimān
bhava namaskṛtimān nivāseṣu manuṣyāṇām. śubho bhūyāt asāu
nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-
hasto gohasto ghanṭāhastah.

7

Persian. *āfrin izišn u nyāyišn u veh bū u hū bū u yārī bū*
āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u
nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa
ābādān mardamān). nek bād ān mard kih turā hamišak bisyār
buzurg dārad bah dast isam u bah dast Barsam u bah dast jivān u
bah dast (har) ālāt (Izišn).

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nāēs karve karī ane khub lei jāve (iāne khusboi mukve) karī ane nek lei jāve (iāne negehebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmīnā košeštā vacmā padīne pote te kām kare iā harkoi pāse savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī afrīn (iāne tārif) karūc. ke tū ijašne ane nāēs karvāne lāek che. ane ādmīonā gharne darmeān ijašne ane nāēs karvāne lāek thāo. ane je marad hameše ešamne hāte ane Barsamne hāte ane jivāmne hāte ane hāūanīmne hāte kārī tūne bujoragīthī ārādhe te marad nek thāo.*

8

Avesta. *dāityō.ašmi.buyā. dāityō.baoīdi.buyā. dāityō.piṭwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəθri.buyā. dahmāyuš.-harəθri.buyā Ātarš puθra Ahurahe Mazdā.*

8

Pahlavi. *dātihā ēsm¹ yehvūnāe.² dātihā³ bōi⁴ yehvūnāe.⁵ dātihā⁶ pīkn⁷ yehvūnāe.⁸ dātihā⁹ pasišn¹⁰ yehvūnāe.¹¹ purnāy¹² sardār yehvūnāe.¹³ dahmān¹⁴ sardār¹⁵ yehvūnāe¹⁶ Ātaš¹⁷ Ōhrmazd berō.*

8

Sanskrit. *sadācārīnī samidh [samid] bhūyāt (sadācāropārjitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamaye kṣāṭham vimucyate tad bhojanam). sadācārīnī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sā puṣṭiḥ). *sampūrṇo nā adhipatir bhūyāt. uttamaśca adhipatir bhūyāt* (*yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah*) *Agneḥ putra Svāmīno Mahājñānīnaḥ*.

8

Persian. *bah nek rāh isam bād* (*ya'nī bah nek rā andūxtah*). *pa nek rāh būz bād. bah nek rāh nūšxūr bād. pa nek rāh puštī bād* (*kih pas az vaqt afrūxtan hūsam nehand ān puštī*). *pur nā sardār bād. veh mard sardār bād* (*ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah*) *ay Ātaš pus Hormazd*.

8

Gujarati. *ane kātḥinū mukvū tūne thāo. ane khušboinū āpvū (iāne mukvū) tūne thāo. ane carbinū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭa.*

9

Avesta. *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*

Darəpmčit aipi Zrvānəm

upa sūraym Frašō.kərətīm.

hada sūrayā vanhuyā Frašō.kərətōit.

9

Pahlavi. *sōčak¹ yehvūnāe² ḥēn denā mān. hamēšak³ sōčak⁴ yehvūnāe⁵ ḥēn denā mān.⁶ rōšn⁷ yehvūnāe⁸ ḥēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

9

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak¹⁰ yehvūnāe¹¹ ḥēn denō¹² mān¹³ (aēγ¹⁴ hamāe¹⁵ ētōn yehvūnāe)
vad ān¹⁶ zak¹⁷ i¹⁸ Dērang¹⁹ Zamān²⁰ madam²¹ pavan²² zak²³ i²⁴
arwār²⁵ i²⁶ Fraškart kartārīh²⁷ vad²⁸ ān²⁹ Fraškart³⁰ kartārīh
i³¹ šapīr³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān
bhava asmin nivāse (kila sadāiva īdṛṣo bhava). nirmalo bhava
asmin nivāse. vṛddhikārī bhava asmin nivāse Dīrgham kṛṣṭam
Samyamcit tat upari śāstreṇa akṣayakareṇa samam śāstreṇa
uttamena akṣayakareṇa (iti Ijīsniśāstreṇa).*

9

Persian. *tēz bād andar īn xānah. hamīshah tēz bād andar īn
xānah (ya'nī hamīshah ēdūn bāš). rošan bāš andar īn xānah.
afzāyandār bāš andar īn xānah tā Dēr Zamān bar ālat Izišn
bemarg kunandah u bā ālat nek bemarg kunandah (ya'nī ālat
Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bemaṛag karnār
ejmatī hathīār ke te bhalā hathīār śāthe śaravene bemaṛag
karše (iāne) Rastākhej karše tāhālagī balto rehe e gharmā ane
hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-
dhīno karnār thā e gharmā.*

10

Avesta. *dāyā mē Ātarš puḍra Ahurahe Mazdā
asu x^oādrēm āsu ḍrāitīm
āsu jītīm pouru x^oādrēm
pouru ḍrāitīm pouru jītīm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
Well-being immediately, sustenance immediately;
Life immediately, well-being in abundance;
Sustenance in abundance, life in abundance;

mastim spānō xšvitrām hizvām urune uši

xratūm pascaēta masitām

mazāntām apairi.ādrām.

IO

Pahlavi. *yehabūnāe*¹ *ō li Ātaš*² *i*³ *Ōhrmazd*⁴ *berō tēž*⁵ *x^vārīh*⁶ *tēž*⁷ *srāyīšnīh*⁸ *tēž*⁹ *sāyīšnīh*¹⁰ *pur*¹¹ *x^vārīh*¹² *pur*¹³ *srāyīšnīh*¹⁴ *pur*¹⁵ *sāyīšnīh*¹⁶ (*aēy vad mān ‘apagayehe’*¹⁷ *al*¹⁸ *yehvūnāt amat*¹⁹ *af-amān*²⁰ *tēž*²¹ *yehabūnāe*²² *af-amān*²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frāzānakīh*²⁶ (*aēy vad*²⁷ *frājām*²⁸ *i*²⁹ *kār*³⁰ *dēnāk*³¹ *xavītūnam*³²) *awzūnīkīh*³³ (*aēy vad min*³⁴ *mandavam kabed*³⁵ *mandavam xavītūnam*³⁶) *šēpāk*³⁷ *hizvānīh* (*aēy vad*³⁸ *mān hizvān*³⁹ *pavan kār*⁴⁰ *i*⁴¹ *dēnāk*⁴² *šēpāk*⁴³ *yehvūnāt*⁴⁴) *ruvān*⁴⁵ (*aēy vad*⁴⁶ *mān ruvān ahrav yehvūnāt*⁴⁷) *uš*⁴⁸ (*aēy*⁴⁹ *vad*⁵⁰ *mān uš*⁵¹ *pavan*⁵² *kār*⁵³ *i*⁵⁴ *dēnāk*⁵⁵) *frax*⁵⁶ *yehvūnāt pavan gās*⁵⁷ *yehvūnāt*⁵⁸) *xrat*⁵⁹ *āxar* (*yemalelūnam*⁶⁰ *aēy-am*⁶¹ *yehabūnāe*⁶²) *mas*⁶³ *u*⁶⁴ *šapūr* (*dō*⁶⁵ *barā guft šnāsīhā*⁶⁶ *ae*⁶⁷ *mavan-aš*⁶⁸ *ḥēn lā kart*⁶⁹ *yekavīmūnēt*⁷⁰ *aš*⁷¹ *ḥēn kartan*⁷² *lā šāyet.* *ae*⁷³ *denō*⁷⁴ *āsn*⁷⁵ *xrat pētāk*⁷⁶ *zak*⁷⁷ *i*⁷⁸ *gōšānsrūt*⁷⁹ *xrat pētāk*⁸⁰ *āsn xrat awzāyīšnīh*⁸¹ *min*⁸² *gōšānsrūt*⁸³ *xrat*⁸⁴ *pavan āsn xrat kār*⁸⁵ *šāyet yedrūntan.* *mas*⁸⁶ *gōšānsrūt*⁸⁷ *i*⁸⁸ *barā*⁸⁹ *yemalelūnēt*⁹⁰ *mavan*⁹¹ *ērpatastān lā kart yekavīmūnēt*⁹² *suxn*⁹³ *dānākīhā lā xavītūnēt*⁹⁴ *yemalelūnēt*⁹⁵ *āt mavam ētōn yemalelūnēt*⁹⁶ *haḍāt*⁹⁷ *mavan-aš*⁹⁸ *ḥēn lā kart yekavīmūnēt*⁹⁹ *aš*¹⁰⁰ *ḥēn lā yehvūnēt.*¹⁰¹ *vīr*¹⁰² *zak*¹⁰³ *yehvūnēt*¹⁰⁴ *mavan pataš mandavam*¹⁰⁵ *i*¹⁰⁶ *vabidūd.*¹⁰⁷ *uš*¹⁰⁸ *zak*¹⁰⁹ *yehvūnēt*¹¹⁰ *mavam pataš mandavam*¹¹¹ *i*¹¹² *yaxsenund.* *xrat*¹¹³ *zak*¹¹⁴ *yehvūnēt*¹¹⁵ *mavan pataš mandavam*¹¹⁶ *i*¹¹⁷ *ḥēn*¹¹⁸ *lā kart yekavīmūnēt*¹¹⁹ *ae*¹²⁰ *pavan xrat zak*¹²¹ *yehvūnēt*¹²² *mavan*¹²³ *zamānak val kār xavītūnēt burtan.* *dānāk zak*¹²⁴ *yehvūnēt*¹²⁵ *aēy mandavam*¹²⁶ *pavan mareh kabed*¹²⁷ *dānad.*¹²⁸ *šnāsīk*¹²⁹ *zak*¹³⁰ *yehvūnēt*¹³¹ *mavan*¹³² *sūt u zīyān*¹³³ *šnāsēt.* *awzūnīk*¹³⁴ *zak*¹³⁵ *yehvūnēt*¹³⁶ *mavan min*¹³⁷ *kas*¹³⁸ *mandavam*¹³⁹ *kabed mandavam dānad.*¹⁴⁰ *ae*¹⁴¹ *Ātaš*¹⁴² *i*¹⁴³ *Ōhrmazd berō denō nēwākīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt).*

IO

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ tejasvi śubham tejasvi vartanam tejasvi jīvitam sampūrnam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit śubham jānāmi) *gurutām* (yat kimcanāt pracuram kimcit jānāmi) *pāṭavinīm jihvām* (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatarā bhūyāt) *ātmānam* (kila me ātmā mukto bhūyāt) *smṛtim* (kila me smṛtiḥ kārye nyāye ca viśalatarā bhūyāt) *buddhim paścāt mahatim uttamām akathita-jñānam* (nāisargikām ity arthaḥ sā ca yā karmāśrutā buddhiḥ nāisargikabuddheḥ vṛddhaye prakatā. karmāśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiḥ sa bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yaḥ lābham chedam ca jānāti. gurutaraśca sa bhavati yaḥ kimcanāt pracuram kimcit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd āsūdah xoreh āsudah rūzī āsūdah zīstan pur xoreh pur rūzī pur zīstan dūr andēši* (ya'nī 'aqibat andēši kih az andak bisyār dānam) *x'ānānandah sabān* (ya'nī sabān dar kār u dād tēxtar bād) *ravān* (ya'nī ravān man Garošmānī bād) *hūš* (ya'nī hūš man dar kār u dād farāxtar bād) *xirad pas mih u veh nā šanīdah xirad* (ya'nī āsūdah xirad u ān kih guš šanīdah xirad barāy afzūdan āsūdah xirad paidā ast u guš šanīdah xirad b-āsūdah xirad kār rā ravāj dādan mitavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).

10

Gujarati. *ane āp mahne o Ātaš Hormajdnā beṭā tej (iāne setāb) āsānī ane tej parvarāś ane tej jivavū ane ghaṇī āsānī tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras̄ ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijthī ghanī cijne jānī sakū) ane mīthī jobān ane rovānne (Behest) ane hoś pache moṭāmā moṭī akal (je gośosarutē kherad gośosarute kherad e je kāne sābhlelī ane ūstādthī śikheli akal e akal āsnīde kherad iāne jāti akal kartā ghanī behetar ane bujarag che sāvāste ke je koi maktabmā nahī beṭho hoe ane ūstādthī tālim nahī lidhī hoe tehene dānāinā śakhuuno bolvānī tākāṭ nahī hoe ane āsnīde kherad che te āsnīde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ janeāthī insān ūpar Khodānī tarafthī ūtreche te).

II

Avesta.

*nairyam pascaēta ham.varatim
arədwō.zəngam ax^aafnyam
(drišūm asnaṃča xšafnaṃča)
āsito.gātum jayāurum.
tuḍrušam āsnam frazantim
karšo.rəzəm vyāxanəm*

*ham.raodəm hvāpəm āzō.būjim hvīram yā mē frādayāt nmānəmča
vīsəmča zantūmča dahyūmča daiiṣku.sastimča.*

II

Pahlavi. *zak-č¹ i² gabraān³ hammartāsakih⁴ āxar⁵ patākih⁶*
(pavan kār i⁷ dēnā⁸) stēnēk⁹ zangih¹⁰ (aēy-am kār min legal
šapīr tuvānāt¹¹ kartan¹²) ax^aap¹³ (aēy¹⁴ vad madam min¹⁵ dēnik
lā¹⁶ xelmūnam¹⁷) srišūtak¹⁸ i¹⁹ yūm u lēlayā (vēš lā xelmūnam²⁰
čigōn²¹ amat ben Dēn guft yekavīmūnēt) tēž min gās²² (aēy vad-am
tēž²³ min Būšāsp²⁴ barā²⁵ tuvānāt²⁶ yekvūnt²⁷) u²⁸ jīgār²⁹ (zak
i³⁰ pavan yad³¹ apāyet kartan) zak³¹ i³² nām³³ burtār i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

II

Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

tār³⁵ āsnūtak³⁶ frazand³⁷ i³⁸ kišvar vīrāe³⁹ i⁴⁰ hanjamanik⁴¹ ham-rōst⁴² hvāpar⁴³ i⁴⁴ min tangih bōxtār⁴⁵ (min⁴⁶ Dōžax⁴⁷) huvīr⁴⁸ (aēy apāyīšnīk⁴⁹ pur šnāsak⁵⁰ pavan⁵¹ zak i⁵² āxar āxar⁵³ apāyet kartan⁵⁴) mavan⁵⁵ zak⁵⁶ li frāx⁵⁷ enāt⁵⁷ mān u vis⁵⁸ u zand u matā u rōstāk.⁵⁹

II

Sanskrit. *mānuṣīm paścāt samagrām śaktim sudr̥dhajān-ghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-bhāgam dinānām ca rātrīnamca tejasvitām sthūnāt bhujabala-vattām pālakām nisargaguṇam putrām dvīpamaṇḍanam samavāyikām sahoditam surakṣakām saṅkaṭāt suddhidam (Narakāt ity arthaḥ) śucetanam (sānurāgam sābhilaṣam ity arthaḥ) yo me vistārayati gṛhamca gṛhatamam ca mahāgṛham ca grāmam ca deśam ca.*

II

Persian. *mardī u pas az ān hamah tavānāi xūb saxt zānū (ya'nī har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam) bē x'ābī (paymān x'āb īn ma'nī) sūm (hiṣah) rūzāh u šabhā tēs gāh bāzū zūrmand parvarandah āsnīdah farzand sībandah šahr u anjuman dārandah rahānandah (az Dūzax īn ma'nī) nek menišn (rā manīdār īn ma'nī) har kih farās dehad xānah u maḥallat u šahr deh u rūstā.*

II

Gujarati. *mardī ane kaūat ane pagmā śaktī ane bekhodābī (chevī je) rāt ane danno tarijo (hiṣo suvū) ane vakhat ūpar setāb ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je šehernā śamārñār ane anjumannā beśnār ane khubsurat tathā nek ābrudār ane tangīlā khalāśinā āpnār ane nek dānā ke (te māharā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

*farjand) gharmā tathā moholāmā tathā gāmmā tathā šehermā
ane molakmā mahne jāher kare (te mahne āp).*

12

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā*

yā mē anhat afraśānhā

nūrēmča yavaēča.tāite

Vahištəm Ahūm ašaonəm

raočanəm vīspō.xⁿādrəm

*sazā.buye varəhāuča mižde varəhāuča sravahi urunaēča darəye
havanəhe.*

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmasd⁴ berə zak⁵ mavan*

li havədt⁶ āfrāč⁷ sacišn⁸ kevan-č⁹ u¹⁰ vad ō¹¹ hamāe¹² rawišnūh¹³

Pahlum Axⁿān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ xⁿārīh.²⁰

griftār yehvūnān²¹ (aēr^y ān²² nafšā²³ vabidūnān²⁴) zak i²⁵

šapūr²⁶ mizd (tamā²⁷) u²⁸ zak i²⁹ šapūr husravīh³⁰ (litamā³¹)

zak-č³² ruvān-č³³ i³⁴ dēr huaxīh³⁵ (vīndagarīh³⁶ pavan³⁷ Čašōtarg³⁸).

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ*

yā me abhūt ayogyatā idānimca yāvat sadāpravṛttim Atahparam

Bhuvanam muktāmanāṁ sadodyotam samastasuḥam. yogyo bha-

vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-

ghāyāḥ susvāmitāyāḥ (prasādaḥ paralokīyāḥ śrutiśca ihalokīyā).

12

Persian. *badeh marā Ātaš pus Hormazd ān kih marā būd*

nā-sazā aknūn u tā hamīśah az hamah Bālā Jān ašōān hamīśah

rōšan hamīśah xūb. sazāvār bāšam veh u vehān sītāyīdan u ravān

rā dēr hū xudāi (ān jahān) u sitāš (in jahān).

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
The Best World of the righteous,
The shining, the all-happy,
So that it may fulfil my wish
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭā je hamešenū aśo lokonū buland Makān tamām rošnī ane āśānī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghaṭtū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek sāhebine lāck kar.*

13

Avesta.

*vīspaēibyo sastīm baraiti
 Ātarš Mazdā Ahurahe
 yaēibyo aēm haṃ.pačāite
 xšāfnīmča sūirīmča.
 vīspaēibyo hača izyeile
 hu.berētīm uštā.berētīmča
 vantā.berētīmča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan val dšān⁶ pavan⁷ zak⁸ ham pačēnd⁹ šām¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ bēn¹⁴ xānak yatībūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸) min harvisp¹⁹ kāmāk²⁰ madammūnēt²¹ hubarišnīh²² u²³ nēwak barišnīh u²⁴ ayāwār²⁵ barišnīh (barā²⁶ mē nāmčaštīk²⁷ barā yemalelūnēt vad²⁸ denē²⁹ hubarišnīh³⁰ hanā³¹ mandavam³² dātan³³ u³⁴ nēwak barišnīh³⁵ hanā³⁶ gūmbat³⁷ sāxtan³⁸ u³⁹ ayāwār⁴⁰ barišnīh⁴¹ denē⁴² yātagōwīh kartan) ae⁴³ Spitāmān⁴⁴ (Zaratušt⁴⁵).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninah Svāminah yebhyaḥ ayam sadā pacati nityapākam utsavapākam ca. sarvebhyasca abhivañchati uttamam ahutiṃ subhām ahutiṃ sahāyyaāhutiṃ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
 Gives command unto all
 For whom he cooks
 The evening and the morning meal.
 From all he solicits
 A good offering, and a wished-for offering,
 And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīgūyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šādī. az hamah baxāhad hābūi u nek būi u būi yāri ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartōst) je koi khushālī taihā rāmsnīnū khānū śavār ane śāhāj pakāvec te śarve koine Hormajdno Ātaš śakhun kehec ane śarve ādmīthī khusbōi mukvānī ane pāsbanī karvānī ane jādangoi karvānī khāes rākhech.*

14

Avesta.

*vīspanəm para.čarəntəm
Ātarš zasta ādiđaya.
čim haxa haše baraiti
fračarədwā armaēšāide.*

Ātarəm spəntəm yazamaide taxməm hantəm radāēštāram.

14

Pahlavi. *ō¹ harvisp² barā³ frāč raftārən anšūtān Ātaš⁵
zak⁶ i⁷ yadā nikirēt⁸ (aēγ⁹ kolā¹⁰ mavan levīn Ātaš¹¹ min bāhar
i¹² kāmāk i nafšā yātūnēt¹³ madam yadā valā Ātaš nikirēt¹⁴
mavan hubōi yātūnd¹⁵ ayōw¹⁶ lā) aēγ¹⁷ mī¹⁸ hamx¹⁹ āk²⁰ ō²¹
hamx²² āk²³ yedrūnāt²⁴ (dōst²⁵ ō²⁶ dōst²⁷) frāč raftār²⁸ (anšūtā²⁹) ō³⁰
valā³¹ i³² armēšt³³ (Ātaš³⁴). (jīvāk³⁵ artēštār³⁶ yemalelūnēt³⁷).⁴
Ātaš³⁸ awzūnīk yezbexūnam mavan takīk aīt (mavan³⁹) artēštār
(yemalelūnēt⁴⁰ tan-aš⁴¹ armēšt⁴² af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣāṃ pracaratām Agnir hastam alokayati. kim
mitro mītrāya dadāti pracāravān aṅgamāya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

14

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnī najdīk jāec (ane te doštne vāste kāi cīj lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišālē) tamām (Ātašnī) najdīk janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene ārādhū.*

15

Avesta. *āaṭ yezi šē aēm baraiti aēsmēm vā ašaya bəratēm Barəsma vā ašaya frastaratēm urvarəm vā Hadānāspatīm
ā hē pasçaēta frinaiti
Ātarš Mazdā Ahurahe
xšnūtō aībištō harḍanhum.*

15

Pahlavi. *hat ō valō¹ zak² barad³ ēsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-č⁷ i⁸ pavan ahrākīh frāč vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpāk¹³ zak¹⁴ āxar¹⁵ afrinēt¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x¹⁹asnūt¹⁹ u²⁰ abišt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayam dadāti samidham vā punya-
tayā vidadhītām Baresmanīm vā punyaṭayā nibaddhānī vanaspatīm
vā Uruarāmanāmānam sa tasmāi paścāt āśīrvādayati Agnir
Mahājñānīnaḥ Svāmīnaḥ santuṣṭaḥ apīḍitaḥ tṛptaḥ*

15

Persian. *cirā kih har gāh urā in badehad īsam az kirfah yā*

14

Persian. The Fire looks at the hands of all that pass by:—
 'when does the friend that passes by give unto the friend?'
 [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata, To him thereupon, in fulfilment of his wish,
 The Fire of Ahura Mazda
 Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas āfrin kunad
Ātaš Hormazd xušnūd šudah u tandurust šudah u sīr šudah.*

15

Gujarati. *agarjo pākithi (Ātaš) ūpar kāthi mukine tathā asoithi
Barsam bādhiṇe ane khusboidār urvar mukine (Ātašni āradhṇā
kare) to pachī tehenī ūpar Hormajdno Ātaš dovā karec (ke tū)
khusāl ane beājār ane dharāelo (rehejo).*

16

Avesta.

*upa θwā haxšōit gōuš vāθwa
upa vīranam pourutās
upa θwā vərəzvaīča manō
vərəzvaīča haxšōit anuha
urvāxšanha gaya jīyāzša
tā xšapanō yā jvāhī.
imat Āθrō āfrivanam
yō ahmāi aēsmam baraiti
hikūš raočas.pairišta
ašahe bərəja yaoždātā.*

16

Pahlavi. *aēy¹ madam zak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶
ramak (aēy-at⁷ yehvūnāt) zak⁸ i⁹ vīrān i¹⁰ pur ravwīšnīh¹¹
(gabrān¹² i¹³ gušn¹⁴). madam¹⁵ θ¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax^v (aēy²² apayist²³ pavan mēnišn
levatθ zak i²⁴ pavan²⁵ Ax^v rāst yehvūnāt hēn²⁶ mēnišnīh lak ētōn
zak kāmāk haxtāt aēy pētāk yehvūnāt čīgōn amat kāmāk Ōhrmasd
ait). hurvāxman²⁷ ax^v pavan jān²⁸ zīvē²⁹ vad³⁰ zak³¹ lēlayā³²
zīvē³³ pavan³⁴ rāmišn³⁵ zīvē (ac³⁶ adūk[?] ³⁷ zīvē³⁸). denθ³⁹ zak⁴⁰
i⁴¹ Ātaš⁴² āfrin⁴³ (bāstān⁴⁴ γal vabidūnyēn⁴⁵) mavan θ⁴⁶ vatθ⁴⁷
yedrunyēn⁴⁸ ēsm⁴⁹ i⁵⁰ hušk i⁵¹ pavan rōšnīh nikirēt⁵² ahrākīh⁵³*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

'May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest!—
This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

*ārzūk*⁵⁴ *ruvān*⁵⁵ *dūšarm*⁵⁶ *rāe*⁵⁷ *ō*⁵⁸ *kār i*⁵⁹ *karpak*⁶⁰ *rāe*⁶¹
*yōždāsr*⁶² (*av*⁶³ *dakyā*⁶⁴).

16

Sanskrit. *utkr̥ṣtas te uttiṣṭhatu gāvām saṁcayāḥ utkr̥ṣto virā-
 nām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhilā-
 ṣaśca manasā abhilāṣaśca uttiṣṭhatu Svāminā (kila manasā tad eva
 cintaya yat Svāminā Guruṇā ādiṣṭam). ānandena Svāmino jīvena
 jīva tā rātrih yāḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin
 samidham muñcati śuṣkāṁ raśminirīkṣitām punyahetutayā
 pavitrām.*

16

Persian. *bisṡār turā barxizād ramah gāvān bisṡār mardān
 tamām (ya'nī turā bād) buland turā x'āhiš (ya'nī x'āhiš dil
 barxizād az Šāhib ya'ni dar menišn ēdūn mēnid cūn Ahū Dastūr
 farmud). pur rāmišn Xudā bah jān ēivīd tā ān šab kih
 x'āhand zist. urā āfrīn Ātaš har kih urā īsam banehad xušk
 bah rošnī dīdah bah dūstī kirfah pāk.*

16

Gujarati. (*ane*) *bālātar goṣpāndono ṭolo ane bālātar beṭāonā
 farjand tūne jīdā thāo (ane) tāhārī manaśnimā tehevi morād
 jāher thāo ke jehevi morād Hormajdnī che ane te je (ākharṇī)
 rāt lagī tū jīve te Hormajdnī morād ane kluṣī mujab jīvathī jivto
 reheje ane je koi ke šukī kāṭhī rošnīmā joelī potānā pak buland
 šavābnī ūmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ tōi Ātrēm Ahurā aojōmkvantēm Ašā usēmahē
asīštīm ēmavantēm stōi rapante čidra.avanham
aṭ Mazdā daibišyante sastā.istāiš dərəštā.aēnanham.*

17

Pahlavi. *ētōn¹ hanā² i³ lak Ātaš⁴ ožōmand⁵ Ōhrmazd aš⁶
pavan val⁷ mavan⁸ ahrākīh x^aarsandīh⁹ (aēy-aš¹⁰ x^aarsandīh¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavimūnēt¹⁸ aēy¹⁹ x^aarsandīh zak zamān yehvūnēt
amat bēn anšūtā ahrākīh u karpak yekavimūnēt) i²⁰ tēz i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavimūnēt ō ayāwārīh aš
pētākēnēt rāmišn²⁵ (ayāwārīh²⁶ hanā²⁷ aēy mandavam i hu bōi
dātān²⁸ u rošn dāstan u yātakgōwīh kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēšitār³² (mavan Ātaš bēšēt) aš pavan tuvān x^aāhišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēy³⁶ Ōhrmazd pavan x^aāhišnīh³⁷ nafšā
zak i³⁸ bēšitār i Ātaš³⁹ rā pātfrās⁴⁰ vabidūnyēn).*

17

Sanskrit. *evam te Agniḥ Ahuramajda śaktimān punyātmanā
saṁtoṣī (kila saṁtoṣī tasmin samaye (kāle) yadā divyādhipatiḥ (?)
tasmāt yena punyakāryam krtam asti). tejatataro (tejasvattaro)
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakatayati sahāyāya (kila yo
asya sahāyāya tiṣṭhati tasya prakatayati ānandam). evam
Ahuramajdah pīḍākarasya hastecchayā vidadhāti nigraham.*

17

Persian. *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēxtar bisyār zūrmand būdah rāmišn
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā
paidā kunad rāmišn). ēdūn Hormazd sitamgār rā bah x^aāhišn
dast xūd 'aḡāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful
Fire,

Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. *e Hormajd tāhāro Ātaś je raveśe bulandīno śāheb
ane aśo lokothā ghaḥo khuśhāl ane ghañi tej hematno khāvand che
ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne
āpeche) tehej raveśe je ājarnā denār (Ātaśne ājār diec) tehene ūpar
Hormajd potānī khāheśe kari kino rākhec.*

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

COLLATION OF THE PAHLAVI
MANUSCRIPTS

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

1 U₁, D, M₁, 2, 3 give this paragraph; rest om.; M₂ gives the paragraph in margin. 2 U₁, M₂ om. the gloss. 3 M₁ °šār. 4 U₁ stāyem u zbāyem for stāyišn . . . vabidūnam; D, M₁, 2 pref. u. 5 D, M₁ kunam. 6 D, M₂, 3 pref. u. 7 U₁ hamā dānāk; D u vispākās; M₁ pref. u; M₂ vispākās; M₃ harvispākās. 8 U₁, M₂ om. the gloss. 9 D hamāe. 10 M₁ °tūnih. 11 U₁ kartakgār; D, M₁, 2 pref. u. 12 U₁ om. 13 U₁ xvatā madam hamā xvatāyān for madam . . . xvatā; D om. 14 U₁ om. k; D, M₂ hamāe. 15 M₂ xvatān. 16 U₁ šakīd; D pref. u. 17 U₁ hamā bār; D, M₁, 2 °vist; M₂ hamā. 18 U₁, D, M₁ šakīdān; M₂ š a t n a a n. 19 U₁ pāspān hamā gēhān rāe for pāspānih vabidūntak; D pref. u; M₁ u pānākīh. 20 M₁, 2 vabidūndak. 21 U₁ om. k and gives from here to rōčik yehabūntak in margin; M₂ pref. u. 22 D kartār; M₁, 3 vabidūndak. 23 U₁, M₂ om. k; D, M₂ hamāe. 24 U₁ gabrā; M₁ martumān; M₂ anšūtān. 25 M₂ om. u tōrā . . . rā. 26 M₂ gōrā. 27 M₁ om. 28 U₁, D, M₂ vāyīndakān; M₁ vayīdikān. 29 M₂ hamēšak. 30 M₁, 3 yehabūndak. 31 U₁ has u mīzd datak for tuvān xvatā; D pref. u; M₂ °ih. 32 M₁ om. the rest of the paragraph. 33 D. om. the Phl. version from here to the end and gives a Pers. rendering instead; M₂ om. 34 M₂ dārēt; M₃ om. 35 U₁ has u kabad tuvān u hamēšak mīzd yehabūnēt u mītrbān with a line drawn through the sentence and gives valā . . . mītrbān in the margin; M₂ u. 36 U₁, M₂ kavīh; M₃ kavīk. 37 M₂ om. 38 U₁, M₂ add aīt; M₃ hamēšak. 39 M₂ has baršāitak for xelkūntak . . . aīt. 40 U₁ bandāgān. 41 M₂ om. 42 M₂ u mītrbānih vabidūntak; M₃ mītrbān. 43 U₁, M₂, 3 tuvānā. 44 M₂ fravarīš vabidūntak ma[~~x~~]lūkāt; M₃ pref. u. 45 M₂ ādil; M₃ u pātāxšāih lak dāt aīt for nēwak šakīdāih. 46 M₂ pātāxšāih. 47 U₁ gives in Pers. characters bē zulm bē sawāl; M₂ has valā hakarē zuwāl lūt aēy lā zuwāl aīt; M₃ zuwāl. 48 M₂ adds aēy a f t u m lā yehamtūd. 49 U₁ om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. 50 M₂ kolā; M₃ om. xvatā 2 gēhān. 51 M₂ ān-č gadā for awzūnīk . . . u rōšnīh. 52 M₂ gives the sentence thus, subzabā amark rāyōmand tēž sūsiā u zak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt. 53 U₁ om. 54 U₁, M₂ add gadāōmand. 55 U₁, M₂ arvandasp. 56 U₁ rā awzūn yehvūnāt for ayāwārīh . . . yehamtūnāt.

I. I

1 Mf₂ om. the paragraph; Mf₂ gives the paragraph in margin; U₂, 3, K, L₁₂, M₂, Mr₂ pref. šnāyēnītārīh Ōhrmazd; U₄, F₂, B pref. namāz ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmazd; K nisadā; L₁₂ adds a; M₂ pref. pāvan šēm i dātār Ōhrmazd šāpīr i mavan awzūnišn min dātār vēš aēy-aš dāt šēm dātār Xvaršēt v a š i š n būn; Mf₂, Mr₂ give the same at end of the paragraph. 2 U₄, K, F₂, B om. 3 U₄, F₂, B pāvan levīn nyāyišn dāmān for levīn . . . dāmān. 4 K om. 5 U₁ om k; K valāšān. 6 U₄, F₂, B nyāyišn; K nisadā; M₁ pref. u. 7 Mf₁, U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ valā; Mf₂ val. 8 Mf₁, L₁₂ om; U₄, F₂, B add mavan. 9 U₄, F₂, B °spandēt and adds from Ys. 65.11 zak i mas nēwakīh . . . barā ōwaš kart havūt. 10 U₁ om; K

visitūn; U₄, F₂, B om. rest of the paragraph and have *namāz X^{var}šēt arvandasp*. 11 U₂ °*kāmākī*; D, K °*kāmīh*; A, Mr₁ °*kāmī*; M₁ °*kāmākīh*; M₂ *kāmāk*; Mr₂ *kāmāk*. 12 Mf₁, L₁₂ om.; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakīh*. 14 Mf₁, U₄, F₂, B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₂, D, K, M₁ om. *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂, B om.; M₁ adds *Yazat*. 24 U₂, K, M₂, Mr₁, 2 *X^{var}atāe*. 25 M₁ *aēy*.

I. 3

1 Mf₃, U₂, L₁₂, A, M₂, Mr₁, 2 add *i*. 2 U₂, L₁₂, M₂, Mr₂ *stīyēm*. 3 Mf₂, U₁, F₂, B om. 4 Mf₂, U₄, D, F₂, B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂, B om. 7 Mf₂, U₄, F₂, B om. 8 Mf₁, U₄, F₂, B *barā*; Mf₃, U₁, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, M₂, Mr₂ °*vist*; Mf₃, U₃, D, L₁₂, M₃ °*vīst*; K °*vīstīn*. 12 Mf₂, U₁, F₂, B, A om. 13 Mf₁, U₄, F₂, B, A om.; U₁ *az*. 14 U₃ *hvarēšt*. 15 D *kunam*. 16 Mf₁ om. *ih*. 17 Mf₂, U₄, F₂, B, M₂ om. 18 MSS. have *dušhūxt*; A. om. *x*. 19 Mf₂, U₄, F₂, B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, U₄, F₂, B *ō*. 2 U₄ *amat*. 3 Mf₁, U₄, F₂, B °*spandēt*; K °*spandānām*; U₁, D, L₁₂, M₁, Mr₁, 2 om. *ān*. 4 Mf₁, U₄, K, F₂, B om.; L₁₂ pref. *hanā*; M₁ °*vāt*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂, B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frās val lakūm rātīh vabidūndak aitūm mavan Amahraspand havāēt* and gives *yasišn u nyāyišn* below *rātīh*; M₁ om. 10 U₂, M₂, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂, B, M₁ om. 13 Mf₂ adds *i*; Mf₃, U₄, M₁ om. *ik*; D *mēnišnīh*. 14 Mf₂, U₄, F₂, B om.; M₁ repeats. 15 Mf₁, U₁, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, Mr₁, 2 add *šēm ruvān bun pavan x^vāst i hanā hast*; M₁ *xayā*. 20 Mr₁ om. 21 Mf₂, M₁, *naššāih*; Mf₃, U₂, K, L₁₂, M₂, Mr₁, 2 °*ih*. 22 So Mf₁, U₂, D, K, M₁; rest om. 23 U₄, F₂, B, M₁ *naššāih*; Mf₃, U₁, K, A, M₂, Mr₁, 2 °*ih*. 24 U₂, F₂, B, Mr₂, Mr₁, 2 om. 25 Mf₁ *yaxsenunian*. 26 U₁, D, K, L₁₂, A, M₁, Mr₁, 2 add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₂ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān for ruvān rāe* and has *aēy amat tan ruvān rāe barā apāyēt*; M₁ gives *bāhar i ruvān* for *ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *būn*. 32 Mf₁ *ahrūih*.

I. 5

1 Mf₂ pref. *sē bār*; F₂, B om. *namāz . . . zatārtum*. 2 Mf₂ *zak i*; M₁ *val*. 3 M₁ adds *x^vatā*. 4 Mf₁, M₁ om; U₄, F₂, B om. the gloss. 5 Mf₂ om. 6 Mf₁, 2 *valā*; M₁ om. 7 Mf₃, U₁, D, K, L₁₂ om. 8 Mf₃, K om. *ān*. 9 Mf₁, K, M₁ pref. *u*; U₂ *sarītarān*. 10 U₂ *zatārtūrtum* but gives the correct form in the margin; D adds *namāz ē Ōhrmazd u Ōhrmazd guf aēy nyāyišn li zak*

aš kart mavan šapīrān rā fravarēt u saritarān rā barā sanēt aēy tōjišn kunēt.
 11 So Mf₁, 2, U₁, 4, F₂, B; Mf₃, K *nisadā*; rest *nasim*. 12 Mf₁, 2, U₁, 3, M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānīh*. 17 U₁, L₁₂ om.
 18 Mf₁, 2, 3, D, M₁ *yarsenunēt*. 19 Mf₂, 3, U₁, 3, D, K, L₁₂, A, M₁, Mr₁ om.
 20 Mf₁, 2 *kolā mā*. 21 Mf₁, 2, U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *zak*
 23 U₁, 3, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardāzēt*. 26 Mf₂, A *ō*;
 Mf₃, U₁, 2, 3, D, K, L₁₂, M₁, 2, 3, Mr₂ *valā*; Mr₁ *valā i*. 27 Mf₂, 3, U₁, 2, 3,
 D, L₁₂, M₁, 2, 3, Mr₁, 2 om. 28 U₁, 3 °*āt*; D adds *Amahraspandān guft aēy*
nyāyišn lēnā zak aš kartak mavan patmānīh xūrēt u patmānīh yarsenunēt u
kolā-č min patmānīh barā parizēt val šapīrān arāznīkān dāt. 29 So Mf₁, 2,
 U₁, 4, F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasim*. 30 Mf₃, U₁, D, L₁₂, M₁
 om. 31 Mf₁ °*gōyēt*; Mf₃, K, A, M₁, Mr₁ *frāgōyōt*; U₁, 3, D *frāgōyōt i*;
 U₂, L₁₂, M₂, 3, Mr₂ *frāgōyōt i*. 32 U₃, F₂, B om. the gloss; D pref. *u*. 33 Mf₁, 2,
 U₁, 2, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāgōyōt i*; Mf₃, U₂, 3, D, K, L₁₂, A,
 M₁, 2, 3, Mr₁, 2 *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om.
 38 M₁ *madam*. 39 Mf₂ *ruān*; K adds *ik*. 40 Mf₁, K, A, Mr₁ om. 41 U₁ *yāitūnēt*;
 D adds in the margin *yāitūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A,
 M₁, 2, Mr₁ om; Mf₂ om. *ce . . . nafšā xūp dāšt yehvūnēt*. 43 M₁ *mavan-aš*.
 44 U₂, Mr₂ add *i Mitr i*; U₃, L₁₂, M₃ add *i*; A, Mr₁ add *Mitr i*. 45 Mf₁, 3, U₂, K,
 M₂, Mr₁, 2 *i*; A om. 46 A, M₁ om. 47 U₁, 2, 3, D, K, L₁₂, M₁, 2, 3, Mr₂ om.
 48 Mf₂, U₁, 3 *hamā*; Mf₃, U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 *hamāe*. 49 K, L₁₂ om.
 50 So Mf₁, 2, U₄, F₂, B, M₁; K *nisadā*; rest *nasim*. 51 Mf₁ *Xvaršēt*. 52 All
 except Mf₁, 3, U₂, 3, K, L₁₂, M₃ om. 53 So Mf₁; rest *arvandasp*. 54 Mf₁, 2,
 U₁, 3, L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₁ *Xvaršēt*. 56 Only in Mf₁, 3.
 57 MSS. *arvandasp*; Mf₂ *arvand sūsiā*. 58 M₁ *yemālelūnt*. 59 Mf₂ pref. *namās*
ō valā kart yehvūnēt and has *min valā šapīr mekadruṇam mavan ranj i pavan*
kār karṣak val gerān mekadruṇyēn instead of *ō li . . . karṣak vabidūntan*;
 U₂ gives *min valā . . . gerān mekadruṇyēn* in the text, but *ō li . . . karṣak*
vabidūntan in the margin; A gives both renderings; M₁, 2, Mr₁ give both
 with *Xvaršēt arvandasp guft* prefixed to *ō li valā . . .*; M₃ adds *nyāyišn*
min valā . . . val gerān mekadruṇyēn at the end of the paragraph after *rās i li*
yarsenunam yātūnam vaslūnam lā pavan ranj yarsenunam. 60 M₁ om. 61 M₁
val. 62 U₂, 3, K, L₁₂, A, M₂, Mr₁, 2 om. *mavan ranj i*. 63 Mf₁, 3, U₁, D add *i*.
 64 All except U₁, 2, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*;
 A, Mr₁ °*rūnd*. 67 All except Mf₃, D, L₁₂, A, M₁, 3, Mr₁, 2 add *i*. 68 Mf₂ adds
pavan; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č*
 into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om.
 72 Mf₂, U₂, L₁₂, A, M₂, 3, Mr₁, 2 om. 73 Mf₂, K om. 74 Mf₁, U₁, 3, K, L₁₂ add *i*.
 75 So Mf₁, 2, U₁, 4, F₂, B, M₁; K, M₁ *nisadā*; rest *nasim*. 76 M₁ *valā i*.
 77 Mf₃, U₁, 3, K, L₁₂ om; D, A, Mr₁ add *i*. 78 U₁, 2, 3, M₁ om. 79 Only Mf₂,
 U₄, D, F₂, B, M₁, 3 have *mēnūk . . . hučšmīk*. 80 U₁ *Arkdvīsūr*; D, F₂, B
Arkdvīsūr; M₂ om. *d*. 81 D, F₂, B *čāsmī*; M₁ °*ak*; M₂ °*ih* and adds *mayā*
nsimih mayā āinmnih mayā amat Ohrmazd yehabūnt. 82 Mf₂ pref.
mayā i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayā*; A, Mr₁ pref. *u*. 83 Mf₂,
 U₁, D, M₁ om. 84 Mf₂ *namās*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*.
 88 M₂ °*vūnast*. 89 A, Mr₁ om. 90 Mf₂ *harvispīn*. 91 Mf₂ *dāmān dahišn*; M₁
dāmāk. 92 Mf₁, 2, M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikūrēt*. 94 Only

in Mf_2 , D, A, M_1 , Mr_1 . 95 Mf_2 *hīxr*; Mf_2 *hīēr* with *hīxr* in the margin; A, M_1 , Mr_1 *hīēr*; rest have *hīēr*. 96 M_1 adds *u* *Ātāš*. 97 Mf_2 *yedrūd*; Mf_2 , U_2 , D, K, L_{12} , A, M_2 , Mr_1 , 2 add *nasīm*. 98 So Mf_1 , 2, U_1 , 4, F_2 , B, M_1 ; K *nisadā*; rest *nasīm*. 99 Mf_2 , U_4 , F_2 , B om. 100 U_2 , 3, 4, K, F_2 , B, L_{12} , A, M_2 , Mr_1 , 2 om. 101 So Mf_1 , 2, U_1 , 4, F_2 , B; K *nisadā*; rest *nasīm*. 102 Mf_1 , U_1 , D, A, $ō$, Mf_2 , U_4 , F_2 , B om. 103 Mf_3 , M_2 *Gāyōkmart*; rest *Gāyōmart*. 104 Mf_1 , U_4 , F_2 , B om. the gloss; U_1 , 3, D, K, L_{12} , M_1 om. 105 U_1 , 2, A, M_2 , 3, Mr_1 , 2 om. 106 MSS. *Gāyōmart*. 107 U_2 , K, L_{12} , M_2 , 3, Mr_2 om. 108 Mf_1 adds *i*. 109 Mf_1 , U_1 , M_1 *lenā*; D *ō lenā*; L_{12} *mavan*. 110 Mf_1 , 3, U_1 , D, M_1 add *kart yehvūnēt*; A, Mr_1 *ān*. 111 Mf_1 adds *i*; Mf_2 , U_3 , K, L_{12} , M_1 *vēh*; U_1 , D om. 112 So A, Mr_1 ; U_3 , D, M_1 *°yēn*; rest have *°rund*. 113 M_1 *mavan mekad rūnyēn* for *mekadrūn mavan*. 114 M_2 *kaš*. 115 Mf_1 , 3, U_1 , 2, 3, L_{12} , M_2 , 3, Mr_2 *°tunt*; K *xavūtunt i*. 116 A, Mr_1 *mavan*; M_1 om. rest of the paragraph. 117 Mf_1 , U_2 , A, M_2 , Mr_1 , 2 om. 118 Mf_1 , U_2 , 3, K, L_{12} , A, M_2 , 3, Mr_1 , 2 om. 119 Mf_1 *°dūnēt*. 120 Mf_1 *brāt*; Mf_3 *brāt* written under *ax*. 121 Mf_1 , U_3 , M_3 om. 122 Mf_1 *brāt*; Mf_3 *brāt* written under *ax*. 123 Mf_1 , U_3 , M_3 om. 124 So Mf_1 , 2, U_1 , 4, F_2 , B; K, M_1 *nisadā*; rest *nasīm*. 125 Mf_2 *i*; U_4 , F_2 , B om. 126 All except Mf_1 , 2 have *Zartuhašt*; M_2 *Zartuīštā*. 127 Only in F_2 , B, L_{12} , A. 128 Mf_3 , U_1 , K, Mr_2 *Spīt-mān*. 129 Only in U_4 , F_2 , B. 130 U_1 , 3 *ahravān*; L_{12} om. 131 MSS. *Fravahr*. 132 Only in D, A, M_1 , Mr_1 ; Mf_1 om. *u . . . aēy*; Mf_2 , U_4 , F_2 , B om. the gloss. 133 U_2 adds *i*; M_2 *Zartuīšt*; M_3 *Zartuhašt Spītāmān*; Mr_2 *Zartuhašt i*; rest have *Zartuhašt*. 134 L_{12} om; M_1 *yemalelūnt*. 135 Only in A, M_1 , Mr_1 . 136 U_1 om. 137 Mf_1 *ō*; U_1 , 3, K *ān*; U_2 , A, M_2 , 3, Mr_1 , 2 pref. *ō*; D adds *ō*; M_1 adds *i kart yehvūnēt mavan min li ō*. 138 Mf_1 adds *i*; Mf_3 , U_1 , 3, K, L_{12} *vēh*; U_2 , D, A, M_2 , Mr_1 , 2 pref. *viš*. 139 So D; Mf_1 *patīrad*; A *°runēm*; rest *°rānt*. 140 M_1 *hanā*. 141 Mf_1 , U_1 , K om. 142 Mf_1 adds *i*; U_3 , M_1 om; D *vēh*. 143 Mf_1 , M_1 *Mazdāstān*; U_1 , K *Mazdāstān*; U_2 *Mazdāyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 Mf_1 *šāpīr i*; M_1 *šāpīr*. 146 Mf_1 *yekimūnāt*. 147 Mf_1 *u zak i*; U_1 , 3 add *i*; A *ān*; M_1 pref. *u*. 148 U_3 , L_{12} , M_3 add *i*; K adds *pavan*. 149 M_1 adds *ait*. 150 M_1 pref. *mavan*. 151 U_1 *vabidūnēt*. 152 So Mf_1 , 2, U_1 , 4, F_2 , B, M_1 ; K *nisadā*; rest *nasīm*. 153 Mf_2 *val i*. 154 U_4 , F_2 , B *°vist*. 155 U_4 , M_1 om. 156 So in M_2 , 3, U_2 , D, K, A, M_2 , 3, Mr_1 , 2; rest om. 157 So Mf_2 ; M_1 *gētīk*; rest *gētī*. 158 Mf_1 , 2, U_4 , F_2 , B om. *č*; K adds *i*. 159 So U_4 , F_2 , B; Mf_1 *havād*; Mf_2 *yehvūnēt havād*; D *yehvūnt*; Mf_1 *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 Mf_3 , M_2 add *i*. 161 Mf_2 *°vūnt*. 162 Mf_2 om. 163 Mf_2 , F_2 B *vaxšānde*; K *vaxšin*; L_{12} om; M_1 *vaxšīnīh*. 164 U_1 , 2, 3, L_{12} , M_1 , 2, 3, Mr_1 , 2 add *i*. 165 Mf_1 , U_1 , 2, 3, 4, D, M_1 , *Xvātā*; L_{12} *Xvātān*. 166 U_1 , 3, L_{12} , M_1 om; D K *aēy*. 167 Mf_1 changes *frārōntar* into *frārōn mēnišntar*; Mf_2 , U_2 , 4, F_2 , B, A, M_2 , Mr_1 , 2 *frārōn mēnišntar* for *frārōntar mēnišn*; Mf_3 , U_1 , 3, D, K, L_{12} , M_1 *frārōntar*. 168 Mf_1 , 3, U_1 , 2, 3, L_{12} , M_2 , 3, Mr_2 *°dūnyēn*; Mf_2 *dūd*. 169 Mf_2 , U_1 , 2, 3, D, A, M_1 , 2, Mr_1 , 2 om. 170 Mf_2 adds *frārōn mēnišntar*; U_1 om. *č*; U_2 , 3, L_{12} , M_2 , 3, Mr_2 *mavan čē*; U_4 , F_2 , B *min-č*. 171 Mf_2 , U_1 , 3, D, A om. 172 U_2 , M_2 , Mr_2 *kapak*. 173 U_2 , M_2 , Mr_2 pref. *yehvūnēt*; L_{12} *yehvūnēt*; A, Mr_1 pref. *yehvūnt*. 174 Mf_1 om. *h*; Mf_2 , 3 add *i*. 175 U_1 *ān*; U_4 *zak*; M_1 *val*. 176 U_3 *yehabūnam*. 177 Mf_1 , U_1 , 3, D, K, L_{12} , M_1 , Mr_2 om. *m*. 178 Mf_2 *ruān*. 179 D, K, M_1 om. 180 Mf_2 , U_1 om; U_2 , A, M_2 , 3, Mr_1 , 2 *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181 Mf_1 , U_1 , 3, K, L_{12} ; M_1

rōšn. 182 Mf₂, U₁, A, M₁, Mr₂ om. 183 Mf₁, ₂, U₁, ₂, ₃, D, L₁₂, A, M₂, ₃, Mr₁, ₂ *bālist*; K *ō bālist*, M₁ *bālistan*. 184 U₁, ₃, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, ₃ D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnih yehamtunāt aēy Xvaršēt pāe*. 187 Mf₂ *ruān*. 188 M₁ *ae for pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *ōhrmazd min lak*; Mr₄ adds *ōhrmazd*. 191 Mf₂, M₃ give *pavan rasišnih vartišnih i Tan Pasin* instead of *vartišn yehamtunāt*; U₂, A, M₂, Mr₁, ₂ add *pavan rasišnih vartišnih Tan Pasin*; U₄, F₂, B give *pavan laxvār yehamtunišnih i vartišn i Tan i Pasin*; D adds after *šapīrih Tan i Pasin, min daftar i sakāe: pavan lak Awzūnik Mēnūk pavan laxvār yehamtunišnih vartišn Tan Pasin*. 192 Only M₁ gives *aēy . . . Ristārtiz*. 193 Mf₂, U₄, F₂, B om. *min sarītarīh . . . Tan i Pasin*; U₂, A, M₂, ₃, Mr₁, ₂ give this sentence after *harā vabidūn*. 194 U₃ *sarītarīh*. 195 M₁ *u*. 196 So Mf₂, U₂, K, M₂, ₃, Mr₁, ₂; rest om. 197 A *pasin*. 198 Mf₁, ₂, U₁, ₃, K, L₁₂, M₁ om. the rest; U₂, A, M₂, ₃, Mr₁, ₂ *mavan*. 199 U₄, D, F₂ B *°tūnīm*. 200 So Mf₂, U₄, D, F₂, B; U₂, M₂, ₃ *arzanīh*; A, Mr₁, ₂ *harvišp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnih yehamtunāt min sarītarīh pavan newakīh i Tan Pasin*. All except Mf₂, U₄, F₂, B, M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz sufr yedrūntan*; U₁, ₃, D further add *u pavan kolā ēvak ašem vohu rōššā frōtitar vabidūntan*.

I. 6

1 Mf₁, ₂, ₃, A, M₃, Mr₁ pref. *Xvaršēt amark rāyōmand arvandas p yezbezūnam*. 2 U₁, M₁ om. 3 Mf₁, ₂ *frēhgōyōt*; Mf₃, U₁, ₂, ₃, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₄, F₂, B *frāxvāyōt*; D *frāgāyōt*. 4 Mf₁, M₂ *yezbezūnam*; U₄, F₂, B *aisam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 Mf₂ om. *ō*. 7 So Mf₂, ₃, U₄, F₂, B; rest om. 8 M₁ om. *ik*. 9 So Mf₁, ₂; rest 1000 in numerals; U₄, F₂, B om. *hazār . . . buland*. 10 Mf₂ adds *ih*. 11 Mf₂ D om. *i*. 12 U₁, ₃, L₁₂, M₂ *°tāštēt*. 13 Mf₁, ₂, Mr₁ om; M₁ *u*. 14 Mf₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabed buland*. 16 So Mf₂, U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 17 U₃, M₂ *ākāš*. 18 Only in D; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ have *u*. 19 Only in D; Mf₁, ₂, U₄, F₂, B have *u*. 20 Mf₁, ₂ *dātistān*; Mf₃, K *dēnāk*; U₁, ₃, L₁₂, M₂ *denīh*. 21 Mf₁, ₂, U₄, F₂, B om; M₁ om, *u zyaš bēn xvāškārīh*. 22 L₁₂, M₃ *xvāškārīh*. 23 Mf₁ om. 24 U₁ adds *i*. 25 Mf₂ *advāb*; M₁ *axvīh*. 26 Mf₂, U₄, F₂, B om. the gloss. 27 Mf₂, U₁, ₂, ₃, L₁₂, M₂, ₃, Mr₁, ₂ *būšasp*. 28 A om. *ū*. 29 All except Mf₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, ₂ give *ayāwārīh yedrūnišn*. 31 Mf₁, U₄, F₂, B *jīkār*; Mf₂ *jīgār*; U₁, D *jīgar*; U₃ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāzā aēy-aš surōmand bāzā*.

I. 7

1 A *m* is missing. 2 D, M₁ om. 3 Mf₂ *matān*. 4 Mf₁ *dehupātān* but *ān* scratched out; Mf₃, U₁, ₂, K, A, M₂, Mr₁ add *ān*; U₃, L₁₂, M₃ add *yān*. 5 Mf₁ *yezbezūnam*; Mf₂, U₄, F₂, B *aisam*. 6 Mf₂ *pavan*; A, M₂ add *i*; M₁ *min*. 7 Mf₂ om; U₂, M₂, Mr₂ in Av. characters. 8 U₂, A, M₂, Mr₁, ₂ *dāt*; M₁ *°būnēt*. 9 A, Mr₁ *havātūm*. 10 Mf₂, U₁ om. *u*. 11 So A, Mr₁; rest *Yazdān*. 12 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, ₃, A, M₃, Mr₁ add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvātā*.

18 U₁, A, M₁, Mr₁ om. 19 U₃, M₂, ₃ rēyōmand; D, K om. ā. 20 U₁, ₃, D, K, A, M₁, ₂, Mr₁ arvandas; U₂, M₂, Mr₂ arvandast. 21 M₂ yezbexūnam.

I. 8

1 Mf₂ Tištr-č i; U₄, F₂, B Tištr-č. 2 Mf₁ drustih; Mf₂ U₄, F₂, B drusēt; Mf₃, U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ drustih i. 3 Mf₂ čašmih; U₄, F₂, B čišmak. 4 U₁, ₃, ₄, D, F₂, B izam; M₁ izam and adds aēy Tištr stārak rā. 5 Mf₁, ₃, L₁₂ om. Tištr . . . vārišnik Tištr stār rā izam; Mf₂, U₄, F₂, B pref. Tištr i star i rāyōmand gadāōmand aīzam. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. ae . . . vārān. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. vārišnik . . . izam; U₃, M₃ add i; U₄, F₂, B give Tištr ānā for vārišnik Tištr stār; A, Mr₁ om. ik. 10 U₂, D, A, M₂, Mr₁, ₂ stārak; M₁ om. 11 M₃ yezbexūnam. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, ₂ have rāyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U₄, F, B om. the sentence. 13 Mf₁ star i; Mf₂, M₁ om.; Mf₃, U₃, L₁₂ star; M₂ stārak. 14 Mf₁, ₂ add i. 15 M₁ adds rā. 16 Mf₁ °bexamnmd; Mf₂, ₃, U₁, ₃, L₁₂ izam. 17 Mf₁, ₃, U₄, K, F₂, B star; Mf₂ kukbā; D, A, M₁, Mr₁, ₂ stārak. 18 Mf₂, U₁, K, A, Mr₁, ₂ om. 19 Mf₂ om. 20 Mf₁ °bexamnam; Mf₂, U₁, A izam. 21 Mf₁, ₂, ₃, M₂ om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U₂, D, A, M₁, Mr₁ stārak for stār i. 23 A gadā; M₁ pref. u; Mr₁, ₂ pref. i. 24 Mf₁ Spēhīr; M₁ Spās. 25 U₄, F₂, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ °bexamnam; Mf₂, U₁, ₄, K, F₂, B izam; U₃ °bexūn. 28 Mf₂, U₄, F₂, B Zrvān; A, Mr₁ Zamānak; M₂ ā in Av. characters. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ Akanār. 31 Mf₁, M₂ yezbexūnam. 32 Mf₂, U₄, F₂, B Zrvān; A Zamānak; M₂ gives the sentence after Vāt . . . izam. 33 A om. 34 U₃, M₁ dēr. 35 Mf₁, D Xvatā; U₂ Xvadā. 36 Mf₁, M₁, ₃ yezbexūnam. 37 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. u. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, ₂ °dāt; M₁ °dahāk. 41 U₃ repeats Zamān i Dirang Xvatāe izam; M₃ yezbexūnam. 42 Mf₁ om. s; Mf₂, K rāstak; M₁ razist. 43 U₁, D, M₁ om.; K ā. 44 So Mf₂ D; rest Frasānik. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₃ yezbexūnam. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, ₂, ₃, U₂, K, A, M₃, Mr₁, ₂; rest om. 50 Mf₁, ₃, U₁, ₂, M₂ Masdastān; Mf₂ Māsdastān i; U₃, L₁₂, A, M₁, ₃, Mr₁, ₂ Māsdastān; U₄, F₂, B Masdastān; D Māsdayasnān; K Māsdastān i. 51 Mf₂, U₁, K, A, M₁ izam. 52 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, ₃, K rāš. 53 U₁, D, K om. 54 K om. 55 U₂, ₃, M₂, ₃, Mr₂ add i; A, Mr₁ om. ik. 56 M₃ yezbexūn. 57 Only M₁ gives the gloss. 58 M₃ yezbexūn. 59 U₂, M₃ min; K om. the gloss; M₁ aēy nāyūtāk. 60 U₁ om.; M₁ mavan min. 61 So U₁, ₂, ₃, M₂, ₃, Mr₂; rest om. 62 D bahārik; M₁ bārik. 63 A, Mr₁ om. 64 Mr₂ om. ī. 65 U₃, M₂ ā in Av. character. 66 U₃ rāš with ā in Av. character; M₃ rāš. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, ₂ Kōh with h in Av. character. 69 M₁ om. 70 M₃ yezbexūnam.

I. 9

1 Mf₂ adds č; U₁, ₃, L₁₂, A, M₂ °vist; D, K °vistin; Mf₃, U₂, M₂, Mr₁, ₂ °vist. 2 Mf₁, ₂, L₁₂, add i. 3 D mėnūk Yazat for Yazat i mėnūk. 4 Mf₂, U₁, ₄, F₂, B, M₁ om. 5 U₁, M₁ izam; U₄, F₂, B aīzam. 6 Mf₂ adds č; Mf₃, U₂, M₂, Mr₁, ₂ °vist; U₁, ₃, D, A, M₃ °vist; M₁ pref. u. 7 Mf₂, ₃, U₂, ₃, D, K, L₁₂, M₂, ₃, Mr₁, ₂

add *i*. 8 *Mf*₃ *gētiḥ Yazat* for *Yazat i gētiḥ*; *L*₁₂ om. 9 *Mf*₂, *U*₂, 4, *F*₂, *B*, *L*₁₂, *A*, *M*₁, 2, *Mr*₁, 2 om. 10 *Mf*₂, *U*₄, *F*₂, *B* *gētiḥā*. 11 *Mf*₂, 3, *U*₁, 2, *M*₁ *izam*; *U*₄, *F*₂, *B* *aizam*. 12 This gloss is found only in *D*, *M*₁, 3; *M*₁ has *aēy*. 13 *M*₁ *gētiḥ Yazat* for *Yazat i gētiḥ*. 14 *M*₃ om. 15 *M*₁ pref. *hanā*. 16 *MSS*. *Ātāš*. 17 *M*₁ om. 18 *M*₁ om. 19 *M*₁ om. 20 *M*₁ om. 21 *M*₃ *hanā*. 22 *D* *hamāe*; *M*₁ *hamak*. 23 *M*₁ om. 24 *D* *amat*. 25 *M*₁ *ānman*. 26 *M*₁ *xadūtūnēt*. 27 *M*₁ *mēnūk Yazat* for *Yazat i mēnūk*. 28 *M*₁ *xadūtūnēt*. 29 *Mf*₁, 3, *L*₁₂ om. from here to the end of the paragraph; *Mf*₂, *U*₄, *F*₂, *B* give the sentence thus: *zak i naḥšā ruvān izam*; *U*₂, *K*, *A*, *M*₂, *Mr*₁, 2 pref. *ō*. 30 So in *U*₃, *D*, *A*, *M*₂, 3, *Mr*₁; rest om. 31 *K* *iz*; remainder cut off in binding; *M*₃ *yezbeḥūnam*. 32 *Mf*₂, *U*₄, *F*₂, *B* *zak i naḥšā Fravāhr izam*; for *Fravāhr i naḥšā rā izam*; *A*, *Mr*₁ pref. *zak*; *M*₁ pref. *u*; *M*₂, *Mr*₂ pref. *ō*; all except *M*₁ have *Fravāhr*. 33 *U*₁, 2, *K* om. 34 *K* cut off in binding; *M*₃ *yezbeḥūnam*. 35 *Mf*₂, *U*₄, *F*₂, *B* om. the sentence; *U*₂, *A*, *M*₁, 2, *Mr*₁, 2 give *barā*; rest om. 36 *U*₁, *K* add *valā*; *U*₃, *D*, *M*₃ give the sentence thus *ō valā li ayāwārīh ōhrmasd*; *M*₁ *li ayāwārīh ōhrmasd*. 37 *K* cut off in binding. 38 *K*, *M*₃, *Mr*₁, 2 om. 39 *U*₁, *K* om. 40 *Mf*₂ adds *i*; *U*₁ *šapirān*. 41 *Mf*₂, *U*₄, *F*₂, *B* add *i*; *K* cut off in binding. 42 *Mf*₂ adds *i*; *U*₂, *Mr*₂ pref. *u*. 43 All except *Mf*₂, *M*₁ *Fravāhr*; *K* cut off in binding. 44 *M*₃ *yezbeḥūnam*. 45 So *Mf*₂, *U*₂, 3, 4, *D*, *M*₂; rest om. 46 *K* cut off in binding. 47 *A* *rūtyōmand*. 48 *Mf*₂ *arvand-sūsā*; all except *U*₂ *arvandasp*; *K* *arvad* cut off in binding. 49 *U*₂, *M*₂, 3, *Mr*₁, 2 *yezbeḥūnam*; *A* pref. *rā*.

I. IO

1 *Mf*₁ *Xvarxšēt*; *U*₂, *M*₂, *Mr*₁, 2 om. the sentence. 2 Only in *Mf*₃, *U*₃, *L*₁₂, *M*₃.

I. II

1 *Mf*₁ *Xvarxšēt*; *Mf*₃, *U*₂, 3, *L*₁₂, *M*₂, 3 add *i*; *Mr*₂ om. the sentence. 2 *Mf*₂ adds *ih*; *U*₁ adds *gadāōmand*; *A* *rāyīōmand*. 3 So *Mf*₃, *U*₂, *L*₁₂; rest *arvandasp*; *A* adds *rā*. 4 *U*₁, 4, *F*₂, *B*, *M*₁ *izam*; *A* pref. *rā*. 5 *K* *adīn-aš*. 6 *U*₁, *M*₁, *mavan*. 7 *Mf*₁, *U*₂, *M*₂ *Xvarxšēt*; *L*₁₂ *Xvarēšēt*. 8 *Mf*₁ om. 9 *U*₃ *xadūnak*. 10 So *Mf*₂, *U*₄, *F*₂, *B*; rest *amat*; *M*₁ *xadūnak* in place of the gloss. 11 *Mf*₂, *U*₄, *F*₂, *B* om. *adīn* . . . *tāpēt*. 12 *M*₁ *mavan*. 13 *Mf*₁ *Xvarxšēt*. 14 *K* *rōč i*. 15 *M*₁ *amat lālā yātūnēt*; *M*₃ pref. *čigōn*. 16 *Mf*₂ *yekatiṃund*; *U*₁ *°mūnēt*; *K* *yekaviṃtand*. 17 *Mf*₂ adds *ān*; *K* adds *u mēnūk*; *M*₃ pref. *levatā*. 18 *K* adds *i*. 19 *U*₄, *F*₂, *B* *100 kānak*. 20 *U*₄, *F*₂, *B*, *L*₁₂, *M*₁, 3 om. 21 *Mf*₁ adds *i*; *U*₄, *F*₂, *B* *1000 kānak*. 22 *Mf*₂, *U*₄, *F*₂, *B*. 23 *Mf*₃, *U*₂, *K*, *L*₁₂, *M*₂, *Mr*₁, 2 add *i*. 24 *Mf*₂, *U*₄, *F*₂, *B* *barā*; only *D*, *M*₁, 3 give *ham*; rest om. 25 *Mf*₃, *M*₁ *°yēn*. 26 *Mf*₂, *U*₄, *F*₂, *B* *hanā*; *D*, *M*₁ *zak*; *A*, *Mr*₁ *dēnā*. 27 *Mf*₂, *U*₄, *D*, *F*₂, *B*, *M*₁ om. 28 *Mf*₂, *U*₂, *M*₂, *Mr*₁, 2 add *i*. 29 All except *Mf*₁, 2, 3, *U*₄, *F*₂, *B* om. 30 *Mf*₂, *U*₄, *F*₂, *B* *sātūnind*; *K* *rānētēt*. 31 *D* om. 32 *Mf*₂ om. 33 *Mf*₂, *Mr*₁, 2 add *i*. 34 *Mf*₃ *°kūnt*; *A* *°kūnēt*. 35 *Mf*₂ *madā*; *U*₁ om. 36 *Mf*₂, *U*₁, 3, *D*, *K*, *A*, *M*₁, 3, *Mr*₁ om. 37 *U*₂, *A*, *M*₂, *Mr*₁, 2 om. 38 *Mf*₁ om. *ih*. 39 *Mf*₁, *U*₁, 2, *D*, *M*₁, 2, *Mr*₂ om. 40 *Mf*₁ om. *k*; *Mf*₃, *U*₃, *L*₁₂, *M*₃ add *i*; *Mr*₂ *ahrāēt*. 41 *Mf*₁ om. *ā*. *U*₁ om. *ē*. 42 *Mf*₁ om. *ih*; *U*₃, *M*₂ *frāēdahišnih*; *U*₄, *F*₂, *B* *frāēdahišnih i*. 43 *Mf*₁ om. 44 *Mf*₁, *U*₁, 4, *D*, *F*₂, *B*, *M*₁, *Mr*₂ om. 45 *Mf*₂ om. *rā*; *U*₁ om. *kīh*; *U*₃, *M*₃ add *i*; *K* om. *k*. 46 *M*₁ om. the gloss. 47 *Mf*₂ om. 48 So *Mf*₃, *U*₁, 2, 3, *K*, *L*₁₂, *M*₂, 3, *Mr*₂; rest *awzāyēt*; *U*₄, *F*₂, *B* repeat *pavan frāēdahišnih zak i ahrākīh gēhān* . . .

awsāyāt. 49 Mf_1 , 2, 3, U_4 , F_2 , B om. the sentence; D pref. *u*; L_{12} om. the sentence but has *frādahišnīh Xvaršēt amat* added above the line. 50 U_2 , M_2 , Mr_2 om. *ih*. 51 U_1 , 3, M_3 *amat*; U_2 , M_2 , Mr_2 *amat Xvaršēt* for *Xvaršēt mavan*; M_1 *zak Xvaršēt*; Mr_1 *mavan Xvaršēt*. 52 M_2 , Mr_1 , 2 add *i*. 53 All except U_2 , M_2 , Mr_2 have *arvandasp*; D adds *frādahišnīh zak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i Xvaršēt mavan amark rāyōmand u arvandasp ašt*.

I. 12

1 M_1 om. 2 Mf_1 , U_2 , K, L_{12} , Mr_2 *Xvarxšēt*; Mf_2 adds *i*; M_2 *Xvarxšast*. 3 U_3 *awsat*; L_{12} , M_3 *awsyet*. 4 Mf_3 , U_2 , A, M_2 , Mr_1 , 2 pref. *ae*; U_1 , 3, D, K, L_{12} , M_3 *ae*. 5 M_1 °*tünd*. 6 U_1 , 3, D, K, L_{12} , M_3 om.; M_1 °*vünd*. 7 U_4 , F_2 , B, A, Mr_1 add *i*. 8 MSS. give *yōšdāsr* throughout the paragraph; K adds *i*. 9 Mf_2 adds *i*. 10 Mf_2 *aš*. 11 Mf_1 , 2, U_4 , F_2 , B, M_1 *lālayā*. 12 U_4 , F_2 , B *Šēdān*; M_1 *Šēdā*. 13 Mf_1 , 3 om.; M_1 adds *samīk*. 14 Mf_1 , 2, U_4 , F_2 , B *yedrūnd*; Mf_3 gives *yedrūnd* in the margin. 15 K has *mayā i xānik pāk yōšdāsr i mayā i tačāk yōšdāsr i* for *mayā tačāk . . . xān yōšdāsr*. 16 Mf_1 , 2, U_1 , 2, 4, D, F_2 , B, M_1 , 2, M_2 om. 17 Mf_1 , 3 om. *k*; U_1 , 3, D, K, L_{12} *xānik*; U_2 , M_2 , Mr_2 *ā* in Av. characters. 18 Mf_1 adds *aēy pāk*; Mf_3 *pāk*; U_1 , 3, D, L_{12} pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf_1 , U_4 , F_2 , B *pavan*; Mf_3 adds *pavan*; U_1 , M_1 om. 20 Mf_1 , U_4 , F_2 , B, M_2 om. *ik*; U_1 , 3, D, L_{12} *bilā*; K *tačāk*. 21 Mf_3 , U_1 , 3, D, L_{12} pref. *pāk*; U_2 , A, M_2 , Mr_1 , 2 *pāk* and add *mayā i bilā pāk yōšdāsr*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdāsr mayā i xān yōšdāsr*; K adds *i*; M_3 adds *aēy bilā*. 22 Mf_1 , 2, A *pavan*; Mf_3 , U_2 , K, M_2 , Mr_1 , 2 add *pavan*; U_1 , 4, F_2 , B, L_{12} , M_1 om. 23 Mf_2 *zrayk*; U_1 , 3, M_3 add *i*. 24 Mf_1 , 2, U_1 , 4, F_2 , B, L_{12} , M_1 om. 25 Mf_1 *amrēšt*; Mf_3 , U_2 , K, L_{12} , M_2 , Mr_1 , 2 add *i*. 26 M_1 °*vünd*. 27 Mf_1 , 2, U_4 , F_2 , B om. 28 So Mf_1 , 2, U_4 , D, F_2 , B, M_1 ; rest *ahravān*. 29 All except Mf_1 , 2, U_4 , F_2 , B add *dām*; M_1 adds *dāmān*. 30 Mf_1 om. 31 U_1 *γal*; A, Mr_1 add *i*.

I. 13

1 Mf_2 *madam*. 2 U_1 , K *mavan*; M_1 pref. *hat*. 3 Mf_1 *Xvarxšēt*. 4 Mf_2 , U_4 , F_2 , B *lālā lā* for *lā lālā*. 5 So Mf_1 , U_4 , F_2 , B; Mf_2 *vaxšīnāe*; M_1 *vaxšēt*; rest *vaxšyāe*. 6 M_1 has *aēy lālā lā yātūnd vad zak zamān Šēdān* for *aēy hambun-č . . .* 7 U_4 , F_2 , B °*būn-ič*. 8 K *dāmān i*. 9 Mf_2 *dērtar*; U_3 , L_{12} , M_3 *arikītar*; U_4 , F_2 , B *dērtar*. 10 D, A, Mr_1 °*tūnēt*; Mf_1 insert here the gloss *lā-č-šām . . . tuvān havāe*. 11 A, Mr_1 pref. *ae*. 12 U_2 , A, L_{12} , M_2 , Mr_1 *Šēdā*. 13 Mf_1 , 2 °*vist*; U_4 , F_2 , B add *i*; M_1 adds *dāmān*. 14 Mf_2 , U_4 , F_2 , B *murnčēnēnd*. 15 Mf_2 *hand*. 16 Mf_2 , U_4 , K, F_2 , B, M_1 om. 17 Mf_2 , U_4 , F_2 , B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf_3 , U_1 , 2, 3, K, L_{12} , M_2 , 3, Mr_1 , 2 om. 20 M_1 gives *pavan nikās dārišn mekadrunyēn u hat nikās dārišn mekadrunīnt hač-šān lā tuvān yehvūnt* for *madam dārišnīh . . .* 21 Mf_1 om. *ih*. 22 Mf_1 *lā*; U_4 , F_2 , B om. 23 Mf_2 *m š*. 24 So Mf_1 , 2, U_4 , F_2 , B, A; rest *ēstīnišnīh*. 25 Mf_1 om. *lā*; Mf_2 om. *č*; A, Mr_1 pref. *u*. 26 So U_4 , K, F_2 , B; Mf_1 °*rūnīman*; Mf_2 °*rūnd*; Mf_3 °*rūnyēn*; U_1 *mekrūnt*; rest °*rūnt*. 27 Mf_1 , U_3 , 3, D, L_{12} , M_2 , 3, Mr_2 pref. *u*; Mf_2 , H om.; Mf_3 *u mavanšān*; U_1 *mavančšān*; D pref. *u* and adds in margin *pāspānīh*. 28 So Mf_3 , U_4 , F_2 , B, M_2 ; Mf_1 °*rūnīman*; U_1 , M_3 °*rūnt*; U_2 , A, Mr_1 , 2 °*rūnd*; U_3 , D, L_{12} °*rūnt* and add

u amat-č-šan mekadrunand; K om. 29 *Mf₁* pref. *u amat*; *Mf₂* adds *i*; K *č-šan*. 30 *Mf₁*, *s*, *U₁*, *s*, D, K, *L₁₂*, *M₃* *yehvūntan*; *U₂* changes *dāstān* into *yehvūntan*; *U₄*, *F₂*, B *i štan*; A, *M₂*, *Mr₂* add *yehvūntan*; *Mr₁* adds *yehvūnt*. 31 *U₄*, *F₂*, B pref. *yehvūnt*; D adds *aēy lā aiš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuwān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrunēt hat-č mekadrunēt hič-šan pāspānīh lā tuwān yehvūnt havāe*; K hand.

I. 14

1 *Mf₂* *yezbeṣrūnēt*; *U₄*, *F₂*, B *īzd*; *M₁* *yezbeṣrūd*. 2 *Mf₁* *Xvaršēt*; K pref. *ō*. 3 So *Mf₂*, *U₂*, *L₁₂*, *M₂*, *s*; rest om. 4 So *U₄*, *F₂*, B; rest om. 5 *Mf₂* *rāyōmand*. 6 All except *Mf₂* om. 7 So *Mf₂*, *U₂*, K, *L₁₂*, *M₂*, *Mr₂*; rest *arvandasp*; D adds *mavan kolā amat īzēt Xvaršēt amark rāyōmand arvandasp rā*; *M₁* adds *rā*. 8 *Mf₂* om. *ṣavan . . . tamīkān*. 9 *M₁* *zak laxvār*. 10 *U₄*, *F₂*, B om. *ih*; *M₁* *yaxsenunt*. 11 *M₁* om. 12 *U₃*, *L₁₂* pref. *tam*; D om. *ikān*. 13 *Mf₂* *laxvār*; *M₁* *zak laxvār*. 14 *M₁* *yaxsenunt*; *Mr₂* om. *t*. 15 So in *U₁*, *2*, D, A, *Mr₁*; rest om. 16 So *F₂*, B; *Mf₁* *tam tamīkan*; *U₃*, D, *L₁₂* *tam tōmakān*; rest *tam tōmīkān*. 17 *Mf₁*, *U₂*, *M₂*, *Mr₂* add extra *ā*; *Mf₂*, *U₃*, *4*, *F₂*, B, *L₁₂*, *M₃* *Šēdān*; D *Šēdān* and adds *min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdān rā. aēy mavan tārikīh pētāh kunēt*. 18 *Mf₂* *laxvār*; *M₁* *zak laxvār*. 19 *M₁* *yaxsenunt*. 20 So in *U₁*, *2*, D, A, *M₂*; rest om. 21 *Mf₂*, *U₃*, *4*, *F₂*, B, *M₃* om. 22 D scratches out *staxmakān* and gives *hazalān* in the margin. 23 *Mf₁*, *2*, *s*, *U₄*, *F₂*, B, *L₁₂* om. *ṣavan . . . ṣarīkān*. 24 *M₁* pref. *zak*. 25 *M₁* *dāšt*. 26 All except *U₂*, D, A om. 27 *U₁*, K om. 28 *M₁* *zak laxvār*. 29 *M₁* *yaxsenunt*. 30 *Mf₁*, *2*, *U₄*, *F₂*, B om. 31 *Mf₁*, *U₁* *sež*. 32 All except *Mf₁*, *2*, *s* om. 33 *U₁*, *3*, D, *M₃* *nīhān*; *M₁* *nīhān*. 34 *M₁* *rawīšnīh*. 35 So *Mf₂*, *U₄*, *F₂*, B; rest *aš*; D gives *Kolā amat yezbeṣrūnēt Ōhrmasd rā* instead of *af-aš . . . Ōhrmasd*. 36 *Mf₂*, *U₄*, *F₂*, B *īšt*; A, *M₁*, *Mr₁* *°beṣrūnēt*; *Mr₂* *°beṣrūnam*. 37 *Mf₂*, *U₄*, *F₂*, B om. 38 So *Mf₂*, *U₄*, *F₂*, B; rest *aš*; *Mf₁* *uš* with *u* in Pers. characters; A, *Mr₁* pref. *u*. 39 *Mf₂*, *U₄*, *F₂*, B *īšt*; *Mf₁*, *U₂*, *M₂* add *yehvūnēt*; A, *Mr₁* *°bahūnēt* and adds *yehvūnēt*; *M₁* om.; *Mr₂* *°beṣrūnam* and adds *yehvūnēt*. 40 *U₁* *°spadām*. 41 *Mf₁*, *U₁*, *M₁* *aš*. 42 *Mf₁* om.; *Mf₂*, *U₄*, *F₂*, B *īšt*; *Mf₂* *hast*; A, *Mr₁* *°beṣrūnēt* and add *yehvūnēt*; *M₁* om. 43 *Mf₁*, D, *M₁* om. 44 *Mf₂* *xvēš*. 45 *M₁* *aš*. 46 *Mf₁* *°vīst*; *Mf₂* *°vist*; *Mf₁* *°vīsp*. 47 *Mf₁*, *2* *min*; D om. 48 *Mf₁*, *2*, *U₄*, *F₂*, B om. 49 *Mf₁* adds *i*. 50 *Mf₁*, *2*, *U₄*, *F₂*, B, *M₁* om. 51 *Mf₂*, *U₄*, *F₂*, B add *č*. 52 MSS. *gēūh*; *Mf₂*, *F₂*, B *gēūhā*; *U₃*, *4* om.

I. 15

1 D pref. *kolā aiš*. 2 *Mf₂* *°beṣrūnam*; *U₄*, *F₂*, B *īzd*; K, *M₁* *°beṣrūnēt*. 3 *Mf₁*, *U₂*, K, *L₁₂*, *M₂* *Xvaršēt*. 4 So in *Mf₂*, *U₃*, K, *L₁₂*, *M₂*, *s*, *Mr₂*; rest om. 5 All except *Mf₂*, *U₂*, *M₂* om. 6 *Mf₁* om.; *Mf₂* adds *gadāōmand*. 7 All except *Mf₂*, *U₄*, *F₂*, B, *M₂*, *Mr₂* om.; *U₄*, *F₂*, B add *gadāōmand i*. 8 So *Mf₁*, *s*, *L₁₂*; rest *arvandasp*. 9 *Mf₂* om.; *U₄*, *F₂*, B *af-aš*. 10 *Mf₂*, *U₂*, A, *Mr₁*, *2* *°beṣrūnam*; *U₄*, *F₂*, B *īšt*; *M₁* *°beṣrūnēt*. 11 So *Mf₂*, *s*, K, A, *M₂*, *Mr₁*, *2*; rest om. 12 So *Mf₂*, *U₄*, *F₂*, B; D *frāgōyōt*; rest *frāgōyōt*. 13 *U₂*, D, *M₁* om. 14 *U₄*, *F₂*, B give 1000 in numerals. 15 *Mf₂*, *U₄*, D, *F₂*, B, *M₁* om. 16 *M₁* adds *i*. 17 *Mf₁*, *s*, *U₁*, K, *L₁₂* om. the sentence; *U₂*, *M₂*, *Mr₁*, *2* pref. *ae*; D gives the sentence

after *guft yekavimūnēt*; M₁ gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; M₂ om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōtāh*. 19 D *hanā*; M₁ *hanā aīt*. 20 So M₂, U₃, 4, F₂, B, M₃; D, M₁ om.; rest *mavan*. 21 M₂, M₁, 2 *ā* in Av. characters. 22 M₂ om. 23 M₁ adds *i*. 24 D *tuvān*; M₂, M₁, 2 *ā* in Av. characters. 25 All except D, M₁, 2, 3 om. 26 U₂, M₂ *lūnēt*. 27 So M₂, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₄, F₂, B give 1000 in numerals. 29 M₂ *gōš*; M₂, M₁ *gōš*. 30 M₂ *inā*; U₃, 3, L₁₂, M₃ *ān*; A, M₁ *ae*. 31 M₂ *aeγ-aš i*; U₄, F₂, B *aeγ-aš*; rest *aeγ*. 32 So M₂, U₁; M₂ has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 M₂ pref. *havād levatā i*. 35 U₁, D, A *°mūnēt*. 36 M₂ *valā*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 M₂ one stroke short; U₁ *°tūnēt*. 39 K om. 40 M₂, U₄, F₂, B *zak-č*; M₁ om. *č*. 41 M₁ *°mūnēt*. 42 M₂, 2, U₁, 2, 3, K, L₁₂, M₁, 2, 3, M₂ om.; A om. *u . . . vašmamūn*. 43 U₁, 3, M₃ *sak-ič*. 44 M₁ *°mūd*. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁ *°mūd*. 48 D om.; K pref. *u*; M₁ *u*. 49 M₁ om. *ih*. 50 M₂, 3, U₃, K, L₁₂, M₃ *ae*; U₁, 2, M₂, M₁, 2 *ān*. 51 U₁, D, K, M₁ *aeγ*. 52 M₁ om. 53 K adds *i*. 54 M₂, U₁, D *°mūnēt*; M₂ *°mūnt*. 55 M₂ *val i*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 M₂, M₁ om. *č*; M₂, U₄, F₂, B *sak-č*. 58 A adds *i*; M₁ *°tūnēt*. 59 So M₂, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, M₁, *sak-ič*; U₂, 3, K, L₁₂, M₂, 3, M₂ add *i*. 61 M₂ om. *xa*; M₁ *°tūd*. 62 Only D, M₁ give this sentence; D adds *Yasat*. 63 M₁ om. 64 M₁ *°tūd*. 65 M₁ om. the rest. 66 M₂ om.; D pref. *u*. 67 M₂, A *°bexūnam*; U₄, F₂, B *ist*; K *ist*. 68 M₂ om. *vazr i*. 69 A, M₁ add *i*. 70 So M₂, 3, U₁, 2, 3, K, L₁₂, M₂, 3, M₂; rest om. 71 M₂, U₄, F₂, B, M₃ *Šēdān*; M₂ *Šēdāān*. 72 M₂, D, K, A, M₁, M₁ om. 73 M₁ gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmih*. 74 So M₂, U₄, D, F₂, B, A, M₁; rest om. 75 So M₂, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 M₂ om. *ae . . . ae aeγ*. 77 U₁, 3, D, L₁₂, M₃ *hunixamān*; U₄, F₂, B add *š*. 78 U₄, D, F₂, B *hanā*. 79 M₂ gives *jīvāk* below *bāstān*. 80 M₂, 3, U₂, L₁₂, A, M₂, M₁, 2 om. *ēton yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M₂ *°lūnt*. 82 M₂ om. *vanāškārān . . . vabidunyen*; U₂, M₂ *vanākārān rā*; L₁₂ *vanākārān* with first *ā* in Av. character; A, M₁, 2 *vanāhkārān rā*; M₂ pref. *u*. 83 U₂, M₂, M₂ *ā* in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest *°dūnyēn*. 86 M₂, U₃, 4, D, K, F₂, B om. 87 U₃ *mēnūkihiā*; U₄, F₂, B om. 88 M₂, U₄, F₂, B *val*. 89 M₂, K *izam*; M₁ *°bexūnēt*. 90 So M₂, U₄, F₂, B; M₁ *hamsā* and gives *hamsāk* above the line; M₁ *hamyā*. 91 K adds *i*. 92 M₁ om. 93 M₂ has *aeγ* with *mavan* in red ink written above the line; M₁ *mavan*. 94 M₂, U₄, F₂, B add *aeγ*; U₁ *hast*. 95 U₂, M₁, 2 *mavan*; A om. 96 So M₂, U₄, F₂, B; M₂ *hamsān* and gives *hamsāyān* above the line; K adds *i*; M₁ *hamsāyān*. 97 U₂, M₂, M₂ add *mavan hamxā rawān*; A, M₁ add *mavan hamxā i rawān aīt*. 98 M₂, U₄, F₂, B *ae*. 99 M₂, U₁, L₁₂, M₂ *Xvarxšēt*. 100 M₁. 101 M₂ *rawān*. 102 M₂, 2 *gāš-aš*; U₁, 3, D, M₂ *gāš-aš*, L₁₂ *gāš-as*.

I. 16

1 M₁ om. 2 A, M₁ add *i*. 3 M₂, 3 add *i*; M₂ adds *havāitum rāy u gadā*. 4 M₂, U₂, L₁₂, M₂, M₂, *Xvarxšēt*; M₁ adds *yezbežūnēt*. 5 M₂, A om. *aeγ-am . . . Xvarxšēt*. 6 U₄, F₂, B om. 7 All except M₂, 3, D, om. 8 M₂, 3, U₂, K, L₁₂, M₂, M₂ *Xvarxšēt*. 9 M₂ adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā izam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšišnōmand*; A, Mr₁ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₂ adds in the margin: *Yazišn i pavan Dastabār*; K, L₁₂ om.; M₁ *pavan Yazišn for Yazišn pavān*. 15 D om. 16 Mf₁, 2, U₄, F₂, B om.; rest add *i*. 17 Mf₂ adds *i*hū; U₁, M₃ *Dastūr*; M₁ adds *aēγ yezbexūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₄, F₂, B pref. *u*. 19 All except Mf₃, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₃, U₃, M₃ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₃, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, F₂, B add *i*; U₄ *sōr* and adds *i*; L₁₂ om. *sōhr* . . . *arvadasp*; M₁ *sōr*. 24 Mf₁, 3, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₄, F₂, B om. 26 Mf₂, U₄, F₂, B add *i*. 27 So U₁, 3, M₃; rest *Arvandasp*; D adds *rā*; M₁ om. *asp* and adds *rā*. 28 Mf₁ *yezbeṣūnam*; Mf₃, U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 pref. *pavan*. 29 Mf₃ adds *u sōhr u*; U₁ adds *u sōhr*; U₂, K, M₂, Mr₂ add *sōr*; U₃, L₁₂, M₃ add *u sōr*; D adds *u sōhr i*; A, Mr₁ add *sōhr*; M₁ adds *u sōr u*. 30 Mf₂ *gōst*; U₄, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 3, Mr₂ om. 32 Mf₃, U₃, L₁₂ *Baršm*. 33 Mf₂, U₄, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 3, 4, D, F₂, B, L₁₂, M₁, 3 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₃, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₃ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₄, F₂, B add *i*. 41 So Mf₂, U₄, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₁, M₁ *sōr*; U₄, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *zak-ič*; Mf₂, U₄, F₂, B *zak i*; D *zak-č i*; M₁ om. 45 All except Mf₃, U₁, 3, D, K, L₁₂, M₁, 2, 3 add *i bišāmrūtīk*; M₁ adds *miḷayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hasiān*; U₂, M₁ *h č tān*. 48 All except Mf₁, 3, U₁, 3, D, M₁, 3 om. the gloss. 49 Mf₁, 3 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ *°dūnam*; Mf₃ *°dūnā*; M₃ *°dūnd*. 51 Mf₃, U₂, M₂ *ahrāih*; L₁₂ om. *kī*. 52 U₁, 3, D, L₁₂, M₃ add *č*. 53 Mf₁, U₄, F₂, B, L₁₂ repeat *čikāmčāe*; Mf₃, U₂, D, K, A, M₂, 3, Mr₁, 2 add *i*. 54 Mf₁, U₁, 3, D, A, M₃ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezbeṣūnam*. 59 U₁, 3, M₃ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 3, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₃, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₃ *hamā*. 66 Only in D, Mr₂. 67 A, M₁, 3, Mr₁ om. the gloss. 68 M₃ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₃ om. 72 So D, M₃; rest om. *ān*. 73 Only in D, M₃. 74 So D, A, Mr₁. 75 D, A, Mr₁ *Mazdištān*; A, M₃, Mr₁ *Mazdastān*. 76 A, Mr₁, 2 *aitum*; M₁ *ait*; all except M₁ add *lenā rā*. 77 A, Mr₁, 2 om. *ih*. 78 M₃ *ā* in Av. character. 79 D *vīgūmānīh*; A, Mr₁, 2 *bēšakīh*; M₁, 3 *aviḡūmānīk*. 80 A, Mr₁, 2 om. 81 A, M₁, 3, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrīnīnam*.

I. 17

1 Mf₃, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₄, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₂ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōž yehvūnāt gadā i šapīr Dēn i Mazdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurānī*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurīh*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *sōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₃, D, M₁ om. 7 Mf₂ *nēwam*. 8 Mf₂ om.; M₁, 2

sōr. 9 *Mf*₃, D pref. *u*. 10 D, *M*₁ om. 11 *Mf*₂ *dahmāmān*; all except *U*₁, K, *M*₂ give *dāhmān*. 12 So *U*₄, *F*₂, B; D *nikirtak*; *M*₁ *nikirīt*; rest *nikirit*. 13 D adds in the margin: *lak rāe yezbezrūnam*; K *sōr sōhr*; *M*₁, 2 *sōr*. 14 *U*₁, K *hast*; *U*₄, *F*₂, B om. the gloss. 15 D om. 16 So *U*₁, K, *M*₂; rest *dāhmān*. 17 *Mf*₃, K have two strokes in place of *ā*. 18 *Mf*₂ *yekavimūd*; *U*₁, K pref. *sak*; *M*₁ *ōlūd*; *M*₂ pref. *sak* and has one stroke less.

I. 19

1 All except D, A, *Mr*₁ om. the whole paragraph. 2 A, *Mr*₁ *māh*. 3 A, *Mr*₁ om. 4 A, *Mr*₁ give the gloss thus: *pētūš gētih dātār ae aēγ yehvunitak*. 5 A, *Mr*₁ om. 6 A, *Mr*₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, *Mr*₁ om. 9 A, *Mr*₁ om. the gloss. 10 D adds *val*. 11 A, *Mr*₁ om. 12 A, *Mr*₁ om. 13 A, *Mr*₁ add *yarsenunēt*. 14 D pref. *u*. 15 A, *Mr*₁ om. 16 D *Masdistān*; A, *Mr*₁ *Masdistān*. 17 D om. *ih*. 18 A, *Mr*₁ om. 19 D om. *ih*. 20 A, *Mr*₁ *vāfrigānik*. 21 A, *Mr*₁ om. 22 A, *Mr*₁ om. 23 A, *Mr*₁ om. 24 D om. 25 D *Masdistān*; A, *Mr*₁ *Masdistān*. 26 A, *Mr*₁ om. 27 A, *Mr*₁ om. 28 D *Zartuhšt*; A, *Mr*₁ *Zartuhštih*. 29 A, *Mr*₁ om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 *Mf*₁, 2, 3, *U*₄, *F*₂, B, *L*₂₂ om. the whole Nyaish.

2. O

1 *M*₁ om. the paragraph. 2 *U*₁, A, *Mr*₁ *Xvatāe*. 3 *U*₂, *M*₂, *Mr*₂ *ōih*. 4 D *ōik*. 5 MSS. give *frāgōyōt*. 6 *U*₂ om. *r*. 7 Only in D. 8 *U*₂, D, *M*₂, 3, *Mr*₁, 2 add *yūm*; *U*₃, K, A add *denā*.

2. IO

1 *U*₂, *M*₂, *Mr*₂ *mavan*; A adds *i*; *M*₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 *U*₁, 2 om. *v*. 4 K om. *ae Rāmišn Xvārām*. 5 D, K *hanā*. 6 *U*₁, 2, *Mr*₁, 2 add *i*. 7 *U*₁ *amat*; D pref. *ait*. 8 K has *bēn xvarišn anšūtān* for *anšūtā pavān xvarišn*. 9 *U*₁, 3, *M*₂, 3 add *i*; *U*₂, *Mr*₂ *xvarišn i*; A, *Mr*₁ *xvarišn*. 10 Only in K, *M*₁; rest om. 11 D adds *sak Yazat rā xvašnūt vabidūnam*; K adds *sak Yazat rā šnāyēnītārīh kunam*.

2. II

1 *U*₂ *mavan*; K adds *Yazat*. 2 *U*₁ *pērmūn i*; *U*₂ *pēriimūn*; *U*₃, D, *M*₂ add *i*; K *pērimun i*; A *pērimūn*; *Mr*₁ *pēriman*. 3 K adds *Yazat rā*. 4 *U*₁, 2, 3, D, K, A, *M*₂, 3, *Mr*₁, 2 *andarg*. 5 A adds *rā*. 6 *U*₁ *azvar*; *U*₂, 3, *M*₂, *Mr*₂ add *i*; *madam*; D, K add *i aēγ madam*; A, *Mr*₁ add *i*; *M*₁ *apar*; *M*₂ *apar i*. 7 *U*₂, *M*₂, *Mr*₁, 2 pref. *madam*; D, K, *M*₁ *asir*; A pref. *madam i*. 8 *U*₂ om. 9 A adds *rā*. 10 *U*₁ om. 11 A adds *rā*. 12 D adds *i*; *M*₁ *āxar*.

2. 12

1 A *°vatāe*. 2 M₁ u. 3 K, A, Mr₁, 2 om. 4 U₁ *hast*. 5 U₁, M₁ om. 6 D adds *rā izam*. 7 U₁, K om. *pavan zak i*; M₁ *madam*. 8 D, M₁, 2 om. *zak i*. 9 U₁ om. *ān* and adds *u*; D *Barsm i urvar for urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have *°vistin*. 12 U₁, 2, 3, M₂, Mr₁, 2 add *ān*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M₁ adds *izam*. 5 U₃, M₂ om. *am*; M₁ om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšišnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, 2 Mr₁, 2 *sōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M₁ pref. *u*. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šātiḥ mānišn* for *mānišnih u humānišnih*. 20 U₁ *nēwak šātiḥ* for *humānišnih*; M₁ om. *ih*. 21 U₁ om; M₂ one stroke less. 22 U₁ pref. *ān*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₃, D, M₂ add *ae rāmišnih u nēwak šātiḥ ō Ērān matdān rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *zak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds *u madad aēy bāhar i ayāwāriḥ u madad*; Mr₁ om. 5 U₃ *ān-č*; K, A *zak-ič*; M₁ pref. *u*; Mr₁ *zak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandih u frāxviḥ*. 8 K, A, Mr₁ *zak-ič*; M₁ pref. *u*. 9 U₁, A, M₁ om. 10 K has *bāhar i šātiḥ u rāmišnih* for *pavan rāmišn*; M₁ om. 11 K, A, Mr₁ *zak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i āmurzišn āpātiḥ* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M₁ pref. *u*. 15 U₁, A, M₁ om. 16 K gives *bāhar i bēšasēnitāriḥ tan* for *pavan bēšasēnitāriḥ*. 17 M₁ *bēšasišn*. 18 K, A *zak-ič*; M₁ pref. *u*. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. *u*; K, A *zak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M₁ pref. *u*. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, 2 add *stāyih*. 29 Mr₁ om. *v*. 30 A om. *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *bēn zak kadbāh*. 32 U₁ *°vistin*. 33 K *mān ax°*. 34 U₁, A, Mr₁ *aitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

2. 15

1 U₂, 2, D, K, M₂, 2 add *i*. 2 K om. *ōmand* and pref. *u*; M₂ *°ōmdt*. 3 D, K, M₁ pref. *u*. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtūnam* for *pavan zōhr*. 6 U₂, A, M₁, 2 Mr₁, 2 *sōr*. 7 M₂, Mr₂ add *i*. 8 K om. 9 U₃ om; K *bāhar i*. 10 K adds *dušmanān vānitār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yazat*; M₁ om. and has *valā izam*. 12 U₁, A, M₁ *nigōhšišnōmand*; U₂, 2, D, M₂, Mr₁, 2 *nigōkšišnōmand*; K, M₂ *nigōšišnōmand*. 13 M₁ *pavan Yazišn* for *Yazišn pavan*. 14 Mr₂ om. 15 U₂, A, Mr₁ *Dēn i Dastabar for Dastabar Dēn*; M₁ *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā mīn hizvān Dēn Dastabar nigōšišn izam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *izam*. 20 K *min*. 21 K adds *i*; A *zōr*. 22 K *pref. u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

¹ Mf₂ om. the whole Nyaish.

3. O

¹ All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar barā yehamitūnūt*.

3. I

¹ U₁, ², ³, D, A, L₁₂, M₂, Mr₂ *nasīm*; K, M₃ *nisadā*. 2 Mf₁, U₂ add *i*; Mf₂, M₁ *val*; K adds *val*. 3 Mf₁ om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₃ *Xvatā*; Mr₁ *Xvatāe i*. 4 Mf₂ *nasīm*; D, L₁₂, A, M₁, Mr₁ *pref. u*. 5 Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. 6 Mf₁ *°spadān*. 7 Mf₂, U₁, ³, D, L₁₂, M₁ *nasīm*; U₄, F₂, B *nisakadā*; M₃ *namāz* in Av. characters. 8 Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. 9 Mf₂, U₃, ⁴, K, F₂, B, M₁ om. 10 Mf₂ *gōspanand*. 11 Mf₂ *tōmak*. 12 Mf₁ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. 13 Mf₂ *gōspanand*. 14 Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. 15 Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hanā*. 16 Mf₂ *°aš*. 17 U₁ *Vahman*. 18 All om. except U₂, A, M₂, ³, Mr₁. 19 All om. except U₂, K, A, M₂, ³, Mr₁. 20 Mf₂ *Gōšōrun*; L₁₂ *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf₂ *gōspanand*. 22 Mf₂ *tōmak*. 23 Mf₁ *havām*. 24 Mf₂, M₁ om. 25 Mf₁, ², U₁, D, M₁ om. 26 Mf₁, ², M₁ om. 27 Mf₁, ², U₁, ³, D, L₁₂, M₁, ² om. 28 U₂, A, M₂, Mr₁, ² *avēnā*. 29 Mf₁, ², U₁, ², ³, D, K, L₁₂, A, M₁, ², ³ om. 30 Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agrifstārīh*. 31 Mf₂ *tōxšēt*. 32 Mf₂, U₁, Mr₁ *°mūnnēt*; M₃ *°manēt*. 33 M₁ om. 34 Mf₁ om. *ih*; A, Mr₁ *vēnāih*. 35 Mf₂ om. 36 A *°tāih*. 37 A, M₁, Mr₁ om. 38 Mf₂, M₁ *pavan*; U₁, ³, D om. 39 L₁₂ *°urund*; all MSS. with the exception of Mf₂ have *Gōšōrun*. 40 K one stroke less; M₁ *°mūd*; M₃ *°mūnyēn*. 41 Mf₁ om. *ih*; M₁ *avēnāk*. 42 Mf₁ adds here *pavan hamāk gōspanand Māh pāyak yekavimūnēt*; D om. *ih*; L₁₂ *agrifstārīh*; M₁ *agrifstār* and repeats *min Māh* . . . *agrifstār*. 43 Mf₁, ², D, M₁ om. 44 Mf₁ om.; Mf₂, M₁ *hamāk*. 45 M₁ *hanā*. 46 Mf₂ *denā*; U₁, ², ³, L₁₂, M₁, ², ³, Mr₂ om.; A, Mr₁ *i*. 47 U₁, L₁₂ om.; U₂, K, A, M₂, ³, Mr₁, ² *rāyānišn*. 48 Mf₂ om.; M₁ *u*. 49 Mf₂ *gōspanand*. 50 Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. 51 A, M₁ om. 52 Mf₁ *gadm*. 53 Mf₁, ², U₁, D, K, A, M₁, Mr₁ om. 54 L₁₂ adds *rāyānišn pavan gōspanand*. 55 Mf₂, M₃ om. 56 Mf₁, ², K, M₁ om. 57 Mf₂ *°panantān*. 58 Mf₁, U₁, ³, K, L₁₂ om.; Mf₂, D, M₁ *pavan*. 59 Mf₁ repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agrifstār*; M₁ *°mūd*; Mr₂ one stroke less. 60 Mf₂ *nasīm nikirišnīh*. 61 Mf₂, U₄, F₂, B inverting the construction give *madam nikirišnīh nisadā pavan madam vēnišnīh*; K *madam*. 62 U₁, ³, A, Mr₁, ² om. 63 U₂, M₂, Mr₂ *vēnikirišnīh*. 64 Only in Mf₂, U₄, F₂, B; rest om. 65 D, A, Mr₁ *mavan*. 66 U₁, ³, ⁴, D, K, L₁₂, A, M₂, ³, Mr₁ *°ēm*. 67 L₁₂ *af*. 68 U₄, F₂, B *°im*. 69 M₂ *ait*. 70 U₄, F₂, B, A, Mr₁ *°im*. 71 Mf₂ *nasīm*; U₄, F₂, B *nisakdā*. 72 Mf₂ *°an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, ₃, D, K, M₁ om. 3 A, Mr₁ *tōxm*; M₁ *tōxmih*. 4 Mf₁ *torāk*; A om. *ā*; M₁ pref. *u*. 5 Only in U₃, K, M₂, ₃, Mr₂. 6 D, A, Mr₁ om. *k*. 7 Only in Mf₁, U₁, D. 8 M₁ *hamāk sariak gōspandān* for *gōspand* . . . *sariak*. 9 Only in U₂, M₂, ₃, Mr₂. 10 U₂, D, M₁, ₂ add *rā*.

3. 4

1 U₁, M₁ *mavan*. 2 Mf₁, U₁, D, M₁ pref. *u*. 3 U₁, M₁ *mavan*. 4 M₁ adds *yūm*. 5 Mf₁, ₂, U₄, F₂, B om.; A *mavan*. 6 M₁ pref. *u* and adds *yūm*. 7 Mf₁, ₂, U₁, ₃, ₄, K, F₂, B, L₁₂, M₃ om.; U₂, A, M₂, Mr₂ *mavan*. 8 M₁ °*šet*. 9 Mf₂ repeats. 10 U₂ pref. *a*. 11 Mf₁, U₁, ₂, D, A, M₂, Mr₁, ₂ om. 12 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₃, Mr₂ °*rūnyēn*; A, Mr₁ °*rūd*; M₂ °*rūn*. 13 Mf₂, U₄, F₂, B *val* for *u min*; D om. 14 Mf₂ adds *kār karpak mekad rūnēt*. 15 U₂, ₃, D, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 16 K, L₁₂, M₃, ₃, Mr₂ add *i*. 17 All except Mf₂, U₄, D, F₂, B om. from here to *pātdahišn*. 18 Mf₁, D *ō*; Mf₂ om. 19 Mf₁, ₂, D om. 20 Mf₂ om. 21 D pref. *barā*. 22 Mf₂ adds *i*; M₁ gives the rest thus: *min mēnūkān mizd gētkān yansegūd valā mizd pātdahišn*. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ °*ih*; M₁ gives for *nēwakih* . . . *min i vad* as follows, *nēwakih valā barā gētkān yekabūnēt*. 26 Mf₂ om. 27 *yūm* . . . *u min*; M₁ pref. *aēγ*. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ *frārōnih*; M₁ *frārvih*. 30 So U₄, F₂, B; rest °*yēn*. 31 U₂, ₄, F₂, B, Mr₁, ₂ om.; M₁ *Māh*. 32 M₁ adds *yūm*. 33 D om. *n*; M₁ om. *ih*. 33a So U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 34 U₄ om. *t*. 35 Thus Mf₁, U₄, F₂, B; M₁ °*ānd*; rest °*yēn*. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: *čgōn mavan i yūm Māh nōk barā awzūn yehvūd*. 37 Mf₂, M₃ add *i*; D adds *ō*. 38 Mf₁, ₂, U₄, F₂, B om. 39 A *mavan*. 40 Mf₁, ₂, U₄, F₂, B add *yehvūnēt*. 41 Mf₂ om. 42 So Mf₁, M₁, ₃, Mr₁; rest om. 43 U₁, ₃, D, K, L₁₂, A, M₁ om, *ih*. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ °*rūd*; rest °*rūnyēn*. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra *ā*. 48 Mf₁ om; U₂, ₃, K, L₁₂, M₁, ₂, ₃, Mr₂ add *pavan*; A, Mr₁ *pavan*. 49 Mf₁ om. *pāt*. 50 U₁, ₃ om. 51 A adds *i*. 52 Mf₂, U₄, F₂, B *varšišn*. 53 Mf₂, U₄, F₂, B *yekavīmūnišn*. 54 Mf₂ *val i*; U₄, F₂, B *valā*. 55 Mf₂, U₄, F₂, B *yekavīmūnišn*. 56 K *min*; A om. 57 U₁, A, Mr₁ °*rīh*; U₃, L₁₂ °*rī*; K om. *x*. 58 U₁ *havā*. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, ₃, Mr₂ om. *ih*. 61 Mf₁ *apāitaxsā*; Mf₂ *apāiārīk*; U₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *apātšā*. 62 A *mavan*. 63 U₂ °*sēt*; A °*šišn*. 64 Mf₂ *yekavīmūnišn*; U₄, F₂, B *yekavīmūnišn*. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ *varšān*; Mf₂, M₁ °*ih*; U₁ pref. *aēγ pavan*; U₂, M₂, Mr₂ *šēdāān*; K, L₁₂, A, Mr₁ *šēdāān*. 67 Mf₂, U₄, F₂, B *yekavīmūnišn*. 68 U₁, A, Mr₁ °*rīh*; K om. *x*. 69 K *hand*. 70 U₁ om. *ih*. 71 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₁, ₂ °*girtar*; Mf₂, U₄, F₂, B °*gir*; A °*aktar*. 72 K, Mr₂ °*rēng*. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₃, Mr₁ om. 75 U₁ *Satvakēs*; U₂, Mr₂ *Satēs*; D *Satvakeš*; L₁₂, M₃ *Satēs*; A, Mr₁ *Satvakas*. 76 K, M₂, ₃, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after *Hafīd-rang*. 78 U₁, ₃, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes *mavan* *Māh* and has *š* for *s*. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, ₂, U₄, F₂, B add *zak šapīr sūtih*. 83 M₃ om. *aš*. 84 K, L₁₂ om. *vičīr pavan Dāmdāt*; A *vičīr i*; M₃ adds *ih*. 85 Mf₁ om. *pavan Dāmdāt*. 86 U₁, M₂ add

pētāk; U₂, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabūnt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, 2, U₂, 4, D, F₂, B, M₁, 2 om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, 4, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yezbeṣūnam*; U₄, F₂, B *izam*. 6 Mf₂, U₃, K, M₂ add *i*. 7 Mf₁, D *aṣar*. 8 U₁, 2, L₁₂, A, M₂, 3, Mr₁, 2 *rasišnih*; U₃ *rasišnih*, but gives *aṣar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₃ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, 3, Mr₂ *aṣar*. 11 U₄, F₂, B *mekadrānišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₃. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₃, Mr₁, 2. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, 3, 4, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *patirišnih*; Mf₂ *patirišn*. 21 U₁, 2, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om. *ān*. 23 Mf₁, U₂, 4, K, M₂, 3, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, 2, A, M₁ °*nēt*; U₃ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₃ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, 2, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, 3, K, L₁₂ om. 7 U₂ °*ēt*; U₁, 3, D, L₁₂ °*ānd*; A, Mr₁, 2 °*ninā*; M₃ °*td*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, 3, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 om. 11 Mf₁, 2, *taš*; U₁, M₁ *Višaptas*; U₄, F₂, B °*tēš*; D adds *ē*; A *Višaptas* and adds *Māh*; Mr₁ *Višaptas* and adds *Māh*. 12 U₁, 4, D, F₂, B, M₁ om. 13 Mf₁, U₃, D, K add *i*. 14 Mf₁ *yezbeṣūnam*; U₄, F₂, B, M₂, Mr₂ *izam*. 15 U₁, A *panč*; M₁ pref. *aēγ*. 16 So in U₁, 3, K, L₁₂; rest om. 17 U₂, 4, K, F₂, M₂, 3, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 pref. *u*. 19 U₃, K, L₁₂, M₃ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, 2, U₄, F₂, B *yezbeṣūnam*; M₂, Mr₂ *izam*. 22 U₁, K *panč*; M₁ pref. *aēγ*. 23 Mf₁, 2, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 *vēh*; U₃, K, L₁₂, M₃ *i vēh*. 26 Mf₁, 2, U₄, F₂, B, M₂, Mr₁, 2 *Višaptaš*; U₂ *Višaptaš*; D pref. *u*; A pref. *u* and *Višaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, 2 add *Māh*. 28 Mf₁, 2, U₄, K, F₂, B add *i*. 29 Mf₁ *yezbeṣūnam*; Mf₂, U₄, F₂, B *āizam*; M₂, Mr₂ *izam*. 30 U₁, 2, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *k* and pref. *aēγ*. 31 Mf₁, 2, D, K, L₁₂, M₁ om. 32 Mf₁, 2, U₂, 3, L₁₂, M₂, 3, Mr₂ add *i*; K *sitikar i*. 33 D *vēh*.

3. 7

1 U₃, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā aēγ*; Mr₁ adds *rā*. 5 M₁ *aēγ bāhar i u*. 6 All except M₃ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, 3, 4, F₂, B, L₁₂, M₂, 3, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, 2, U₄, F₂, B, L₁₂ om. 12 U₃ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, 2, 3, D, K, L₁₂, M₂, 3, Mr₂ om. *ā*; A, Mr₁ *tapišnmand*. 16 So M₁; Mf₁, 2, U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 *i*; rest om. 17 Mf₁ °*ak*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₃, Mr₁ *x̄satašōmand*; Mf₂, U₄, K, F₂, B, M₁, 2 om. *ā*. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. *d*. 29 U₁, 3, D, L₁₂, M₁ pref. *aēγ*; K pref. *i*. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have *u*. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. *u*; U₁, M₂ pref. *bēn*; U₃, K, L₁₂, M₃, Mr₁, 2 pref. *i*; M₁ *urvarān*. 35 Mf₁ *det* and in red ink *det* *y'ani yehabūnēt*; U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; Mf₂, U₄, F₂, B *sarēnōmand*; M₃ om. *d*. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₃, L₁₂ °*dūndih*; U₁ °*dūnyēn*. 40 M₁ *urvar*. 41 Mf₁, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *sarēnōmand*; M₁ *u*. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds *u tāsak*. 44 K adds *u vabidūnēt*; M₁ °*sund*. 45 Mf₁, 2, U₄, F₂, B *šapir*. 46 Mf₂ pref. *i*; U₂, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add *i*. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ *u*. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. *k*. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₃ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 2, Mr₂ om. 3 A adds *i*. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₁, U₃, D, K, L₁₂, M₃, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 All except Mf₁, U₂, D, K, M₂, Mr₂ om. 9 Mf₂, U₄, D, F₂, B add *Yasat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *izam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ *k* for *x*; U₄, F₂, B add *i*; M₁ *Yazišn nigōšišnōmand* for *nigōšišnōmand* *Yazišn*. 14 Mf₁ adds *i*; U₁, 3, L₁₂ *izam*; D pref. *pavan*; K, M₃ *isd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. *i*. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *zōr*. 20 All except Mf₁, U₁, D pref. *u*; U₄, F₂, B pref. *i*. 21 Only in Mf₂, A, L₁₂, M₂, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₃, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add *i*. 26 Mf₂, U₁, A, M₁, Mr₁ *izam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. *k*.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₃, Mr₂ has an extra *ī*. 5 U₁ *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf₁ *tan*. 8 M₁ *lāmāk*. 9 M₁ pref. *pavan*. 10 M₁, Mr₂ om. 11 Mf₂ *bāt*; K adds *aēγ af-amān x̄vrišnīh lāmā levatā bisryā yehvūnāt min x̄všškārih li pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aēγ lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān čīgōnān yehabūn amat* for *frazand i*. 17 U₃, D, A, Mr₁ om.; M₁ *u*. 18 Mf₂ *kartan*; all except U₄, F₂, B have *stāyūt*; K adds *u kabed stāyīš vabidūnīk*. 19 Mf₂

om. *hanjamanik* . . . *xavitūnēt kartan*; U₂ here repeats *aēy ēšān nēwak xavitūnēt stāyēt hanjamanik*; D pref. u; M₁ om. 20 M₁ om. 21 D, K add *ik*; A, M₂, Mr₁ add *i*. 22 M₁ °tūnd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U₄, F₂, B add *i*; K *dūšmanān*. 26 K *n m i n i s t ā r*; A pref. u; M₁ om.; Mr₁ adds *i* and pref. u. 27 U₂, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahrav yehvūnēt*; M₁ om. 29 Mf₂, U₁, 2, 3, D, A, M₂, 3, Mr₁, 2 add *ih*; M₁ adds *ih i*. 30 U₁ *dūšmān*; D pref. ō. 31 M₁ gives only *aš staīb kartan aēy andērān rā* for *amat pavan* . . . *yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. b. 35 D °ēt; A, Mr₁ om. 36 U₁, 3 writes *pavan hakanīn* twice; K has *pavan i hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₃, 4, D, K, F₂, B, M₃ *anāēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hast*; U₄, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₂ pref. *čand*. 41 Mf₂, U₁, 4, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, 2, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. ā. 45 U₁ *aēy*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēy mīn zak ēšān nēwakān valā frasandān rā rāmišnīh yehamtūnāt*.

3. II

1 All except U₄, K, F₂, B, A, Mr₁, 2 pref. u. 2 U₄, F₂, B, M₁ om. *ih*. 3 U₄, F₂, B pref. u; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U₄, F₂, B, M₁ others have °ēt; M₃ *yehamtūnēt*. 6 U₁, K, M₁ om. č. 7 U₄, F₂, B °tākīh; K *Yazat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U₄, F₂, B insert *pavan pētākīh* . . . *sūtīmand* after *ētōn vabidānyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. k and adds *i*. 11 A, M₁, Mr₁, 2 om. 12 D *kāmā*. 13 U₁ adds *sūtīmandīh havāēt mīn karitūnīšn lenā pētāk yehvūnāt mīn zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandīh*; A, Mr₁ om. *i*; M₁ om. 14 A, Mr₁ *mavan*. 15 So U₄, F₂, B; rest °dūnd. 16 U₁, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, 3, K, M₁, 3 add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, 4, F₂, B om. *ān gadā* . . . *Dāītk*; U₁ *u zak rāe i*; D, M₁ *zak*; K *u zak rāe u*. 21 U₁ *mas* and om. *aēy* . . . *Dāītk*; U₃, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāītk*; K adds *rā*.

4. ABAN¹ NYAISH

1 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. the whole Nyaish.

4. 0

1 U₂, A, M₂, 3, Mr₁, 2 give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan* . . . *Yazdān*. 2 U₃ om. 3 U₃ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *Ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₁ *Ardvyūsūr*; U₃ *Ardvisūr*; K *Ardvyūsūr*; A, Mr₁ *Ardvyūsūr*. 4 U₂ om. 5 U₁, 2, D om.

6 U₂, A, M₂, Mr_{1, 2} *ahravān*; M₁ *rā*. 7 U₁, ₃, D om. 8 U₁ *hamān*; M₂, Mr₂ *harvīsp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēγ*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, ₂, M₂, ₃, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₃, M₁ add *rā*. 5 U₁ om. *yezbešūnik* . . . *Zaratušt*. 6 U₃ pref. *i*; D pref. *zak*. 7 U₃ *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M₂, ₃ *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zāratušt*. 12 U₁ *yezbešūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₃ *Ardvissūr*; D adds *i*; K *Ardvyūisūr*; rest *Arkdvissūr*. 16 U₂, A, M₁ *havād*; U₃ *rā*. 17 U₂, A, M₂, Mr_{1, 2} om. *š*; U₃ pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvvyūisūr bānūk havāt for anastihš* . . . *pavan anastih*. 18 U₃ *denā*; M₁ om. 19 A, Mr₁ om. 20 M₁ om. *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *pavan*; K adds *dakyā*; U₃ adds *aēγ mān i*. 23 U₁ *°pāy*; U₃ adds *i*; Mr₂ *°pāk*. 24 M₁ *°mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *pavan*. 27 U₁, ₂, ₃, A, M₂, ₃, Mr₁, ₂ pref. *i*. 28 M₃ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, ₃, M₂, ₃, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yarsenunēt*. 34 Only in M₁. 35 U₃, D *Šēdā*. 36 U₃, M₁ *Šēdā*; M₃ *Šēd*. 37 U₂ *Dātāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *čīgōn*. 40 So in M₂, ₃, Mr₁, ₂; rest om. 41 D adds *bēn*; M₁ pref. *bēn*. 42 D, M₁ *axv*. 43 All except D, M₁ om. 44 U₁, ₃ *aitōmand*; U₂ *°amand*; K adds *aēγ bēn denā gētiḥ pātaxšā Yazišn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₃, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *bēn*. 50 D, M₁ *axv*. 51 All except U₁, D, M₁ om. 52 U₁, ₃ *aitōmand*; U₂ *°amand*; K adds *aēγ pātaxšā bēn denā gētiḥ nyāyišn kartan*. 53 M₁ om. the gloss. 54 K *yātakigōwih*. 55 U₁ *°yēn*; D, K *°dūnt*. 56 U₁, ₃, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₃, D, M₃ pref. *martum*; K *aēγ xayā rā drāših xelkūnīyār ahrav for min xvāstak*; M₁ om. *min xvāstak*. 59 A, Mr₁ add *frāxvēnitār ahrav min xvāstak*. 60 U₁, ₃, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, ₃, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēγ ramak anšūtān awšūnik vabidūnik ahrav aēγ gabrān ahravān zivišn dēr vabidūnik aēγ gabrān ahravān ramak awšūnik yehabūnik*; M₁ om. 64 U₁, ₂, D, K, A om.; U₃, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrān ahravān mūlk awšūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnitār xvāstak for xvāstak frāxvēnitār*; U₃, K, M₁, ₂, ₃, Mr₂ pref. *u*; A, Mr₁ om. *xvāstak frāxvēnitār*. 69 M₁ om. *vē*. 70 U₂ *martum*; K *aēγ gabrān ahravān rā xvāstak awšūnik jār pavan ēvakartakih for xvāstak huzūstān*; M₁ om. 71 *huzūstān*; U₃ adds *aēγ ramak i gōspandān*; M₁ om. 72 U₁, D, K om.; U₃, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēγ Ardvvyūisūr šatr u matā ahrav rā awšūnik u āpātiḥ vabidūntik*. 75 K, M₁ om. 76 U₃ *ēvakartakih*; K, M₁ om.

4. 3

1 U₁, A, Mr₁, ₂ *°vistin*; rest *°vispin*. 2 U₁, M₃ *ān*; U₃ pref. *ō*. 3 U₁, M₁, ₃ om.; K adds *ān*. 4 K *šūdr*. 5 MSS. *yōšdāsrīh*; U₂, A, M₁, ₂, Mr₁, ₂ om. *ih*.

6 So U₁, 2, M₁; rest °bünd. 7 U₁, A, Mr₁ *mavan*; K, M₁ om. 8 U₃ *dakyāsh*; A, Mr₁ *pāk*. 9 U₃ has *yehabünd* for *u xūp*; M₁ gives *yaxsenund* for *u xūp*. 10 Only in U₃. 11 A om. 12 A om. 13 U₁, M₃ add *ae*. 14 U₃, M₂, Mr₂ *rāš*. 15 U₂, D om. 16 A, Mr₁ add *i*. 17 All except D, A, Mr₁ om. 18 U₁ °*vistīn*; rest °*vispīn*. 19 U₃ adds *zamān*. 20 U₁, 3 om. *ih*. 21 M₁ om. 22 M₁ om. 23 U₂, A, M₂, Mr₁, 2 om. *ih*. 24 D °*bünd*. 25 U₁, D, A, M₁ *mavan*. 26 K *diūkhar* for *bār i tanid*. 27 M₁ om. 28 U₂, K, A, M₂, Mr₁ om. 29 U₁, M₁ *valā*. 30 U₁ °*vistīn*; rest °*vispīn*. 31 U₁ adds *ih*. 32 U₂, M₂, Mr₂ om. *xā*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M₁ gives the gloss as follows: *aēγ mavan bēn samānak sāyīšn frārōn xwārīh yehabūnēt pavan rās i valā*. 35 U₁, A *mavan*; U₃ *frazand*. 36 Mr₁ om. *n*. 37 U₂, 3, D, M₂, 3, Mr₂ om. 38 U₁ pref. *ae*. 39 U₃, M₂, 3, Mr₁ om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Ardvyūtsūr*. 42 U₃ *sak i*; D gives it after *harvisp*; A, Mr₁ om. 43 U₁, 3, D, K, M₃ °*vispīn*; U₂, A, M₂, Mr₁, 2 °*vistīn*. 44 U₂, D, M₁, Mr₁ om. 45 M₁ pref. *rās i*. 46 U₃ *u*. 47 M₁ adds *aēγ xelkūnd*. 48 Only K gives this gloss.

4. 4

1 U₂, Mr₂ *maš*; U₃ *mastar*; K om. 2 U₁ *u*; A om. 3 U₁, A, M₃, Mr₁ *Arkdvīsūr*; U₂, M₂, Mr₂ *Artdvīsūr*; U₃ *Arđvyūsūr*; K *Arđvyūtsūr*. 4 U₁, D, K, M₁ om.; U₃ *mavan*. 5 U₃ adds *frāč raftār*; M₁ om. 6 U₃ om. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So U₃; rest °*lūnēt*; D, K, M₁ *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Arđvyūtsūr*. 13 M₁ *mavan sakāe* for *aēγ-aš . . . harvisp*. 14 U₃ *ān*; D adds *i*. 15 U₁, 3, M₁ *havād*. 16 U₂, D, Mr₂ *mašth*; U₃ *mastarih*. 17 U₁ adds *harvisp*. 18 U₁ om.; K °*vispīn*. 19 M₁ *madam denā*. 20 M₁ *min*. 21 A *tačēt*. 22 U₂, D, A *havād*; U₃ *havā*; M₁ *ait*. 23 So D; K *Arđvyūsūr*; rest *Arkdvīsūr*; M₁ gives *min sak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandīh frāč tačēt*. 24 K *sakāe*. 25 U₂, D, K, A, Mr₁ add *i*. 26 U₂, 3, M₂, 3, Mr₁, 2 om. 27 U₂, 3, A, M₂, 3, Mr₁, 2 om. 28 U₃ *aēγ*; A, Mr₁, 2 om. 29 U₃, D *Arang*. 30 U₁ *min*. 31 So D; U₃ *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 32 U₃ *jivāk lūt aēγ Arkdvīsūr yūt yekavīmūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Arđvyūsūr*; M₃ *Ardvīsūr*; rest *Arkdvīsūr*. 34 M₃ om. 35 A adds *rōšn*. 36 All except U₁, 3 om. *ih*; U₃ adds *i banafšā*. 37 K adds *aēγ min denā Arđvyūsūr kabed zūhrōmand u drās u frāxv u mas u mas rāt tačāk ait u Arđvyūsūr min amāvandīh nafšā kabed arīh tačētak ait*. 38 U₃ pref. *kōf*. 39 U₃ *šēm*. 40 U₃ adds *ait*; M₁ *bēn*. 41 U₁ *ān*; M₁ om. 42 U₁, D, K, M₁, 2 om. 43 D, M₁ om. 44 K adds *aēγ min Hukar i šēm i kōf lālā hast min sak kōf frōt ōptad madam zray i Fraxkart aēγ šēm i damidamyā ait*; M₁ om. *x* and adds *pavan amāvand frāč tačēnd*.

4. 5

1 U₃ adds *aēγ barā payvandēt*. 2 M₁ om. 3 D, K, M₁ om. 4 M₁ om. *x*. 5 U₃ *tačēt*. 6 U₁, 3 *sak i*. 7 MSS. °*vispīn*. 8 U₃ om. 9 U₁ adds *i*; M₁ *mayānak zray*. 10 U₂, Mr₂ *āčēt*. 11 U₁ om. the gloss. 12 K *vaslūnēt*; M₁ *sātūnēt*. 13 U₁ *amat ān*; U₂, 3, A, M₃ add *ān*; M₁ gives *mavan sak Ardvīsūr anast madam sakāe mayā frāč tačēt mavan sak Ardvīsūr madam sak mayā*

frāc rečēt ēvakartakih instead of *mavan* ō . . . *Ardvīsūr anast*. 14 U₁ *zak*; U₂, A om.; D, K *zak i*. 15 U₃ om. 16 U₃ *rečēt*. 17 U₁ *amat*. 18 U₁ *zak i ān*. 19 D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvisūr*. 20 K adds *aēy denā min madam jīvāk mayā zakāe raft yekavīmūnēt zak andak yekavīmūnēt min zak mayā denā Ardvyūsūr amar mas aīt u vazurg*. 21 U₃, M₁ pref. *u*. 22 U₁ *āpxāh*; U₃ *āpxāyih*; A, Mr₁ *āpxāhāk*; M₁ *mayāhā*. 23 U₁, 2 *ān*; D, K add *i*. 24 U₃ *m d n n d*; D om. 25 M₃ *xānak*. 26 U₁ *āpxāe*; U₃ *āpxāyih*; M₁ *mayāhā*. 27 D adds *i*. 28 A, Mr₁ om. *š*. 29 U₃ om. 30 So M₁; D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvisūr*. 31 U₂, M₂, Mr₂ *hast*. 32 M₃ om. *mavan* . . . *yemalelūnēt*. 33 D adds *i*; K, M₁ om. 34 U₃, K, A, Mr₁ add *i*. 35 D, K, M₁ add *barā sātūnd bēn xray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Ardvyūsūr*. 38 M₁, 3, Mr₁ *katārčā*. 39 M₁, 3 *mavan*. 40 M₁ adds *ēvak var u*. 41 U₂, M₁, 2, 3, Mr₂ *katārčā*. 42 K om.; M₁ *katārčā*. 43 U₁ *āpxāhan*; U₃, D, K, M₃ *āpxāhān*; M₁ *mayāhā*. 44 U₁ om.; M₁ gives *ēvak mayā čīgōn i mas aīt mavan huasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a a d n būrih bēn min barā sātūnd mavan asp barā sātūnd aēy barā tag min kostak kolā hamāe kostak barā tag u ar k k p ō g v i lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kostak*. 45 So U₃, D, K, M₃; rest om. 46 A, Mr₁ om. 47 U₁, 3 *amat*; M₃ *madam*. 48 U₁, 3 *ān*; K om.; M₃ adds *i*. 49 U₃ adds *i*. 50 U₂, A, M₂, Mr₁, 2 *yedrūnišn*. 51 K adds *zak*. 52 So U₃, D, A, Mr₁; rest *kōstī*. 53 U₂, M₂, Mr₂ *hast*; U₃ om. 54 U₁, 3 *hamā*; rest *hamāe*. 55 So U₃, D, A, Mr₁; rest *kōst*. 56 U₃ adds *aēy barā dōi harkīs ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēš raftār sūsūy u a var yehvūntīak min ēvak kostak ayōw čāhār kostak barā rehatūnūd zak a v ar vad 40 yūm xūp barā rehatūnūd vad kostak valā min saxtīh barā yehamtūnd*.

4. 6

1 U₁ *zak*; M₁ gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar zamīk*. 2 U₃ *mayā*. 3 U₃, D, K *āpxāyih*; A *āpxāhākān*; M₃ *āpxāyih*; Mr₁ *āpxāhākān*. 4 U₃ *ā* in Av. character; A, Mr₁, 2 om. 5 M₃ *ōtūnd*. 6 U₁, M₁ om. *aēy tarīh*. 7 K *valā*. 8 U₁ *ōvist*. 9 U₁ adds *mavan* 7; U₃ adds *zamīk*; K adds *aēy zak li ēvak mayā pavān āpxāh yehamtūnēt bahār i xavīt andar haft kišvar zamīk*. 10 U₁ om.; M₁ gives the sentence as follows: *zak min mayān ēvak mayā li bēn hāmīn u samasiān ēvaitāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 K om. 12 U₃ *āpān*; Mr₁, 2 *ma a n ān*. 13 U₂, M₂, Mr₁, 2 om. 14 U₃ *xāhīh*. 15 A, Mr₁ *mavan*. 16 U₂, A, Mr₁, 2 *ādotum*. 17 M₂ om. 18 U₁, K, M₂, 3, Mr₁, 2 *hāmīn*. 19 U₂, M₂, Mr₁, 2 *zamīstīn*; K adds *aēy tar a k andar hāmīn u samastān yehamtūnēt*. 20 U₁ *zak zak i*; U₃ *zak i*. 21 U₁, 3, M₃ pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; M₁ *mayān*. 22 MSS. *yōšdāsrīnēt*. 23 U₃ adds *ih*; A, Mr₁ *pāk*. 24 M₁ *ōnūd*. 25 U₁ repeats *zak*; M₁ om. 26 A, M₁, Mr₁ om. 27 M₁ *šusr i gušnān* for *gušnān šusr*. 28 U₃ adds *rā*. 29 U₁ *zak zak i*; M₁ *u*; Mr₁ *u ān*. 30 A adds *i*. 31 U₃ adds *rā*. 32 U₁ repeats *zak*; U₃ *ān*; K *gušn*; M₁ om. 33 U₂, A, M₂, 3, Mr₁, 2 add *ō*; U₃ om.; M₁ *u*. 34 A adds *i*. 35 U₃, M₁ add *rā*; K adds *aēy zak li mayā dakyā vabidūd aēy anast yaxsenunēt šusr i gušn martumān u gawr nīšān pēm nīšān rā*.

4. 7

1 U₂, D, K, M₃ pref. *mavan*; A pref. *ān mavan*. 2 U₁ *barā jivāk i* for *ān li*; K *sak*; A, Mr₁, 2 om.; M₁ *denā*. 3 U₁ om. 4 U₁ om. 5 U₁, A, Mr₁, 2 om. *tar*; K pref. *madam*; M₁ pref. *min*. 6 U₁ om. 7 U₁, M₁ om. 8 U₁ *burdaham* in Pers. characters; M₁ *yāitūnam*. 9 From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₃ gives the sentence as follows: *sak Ardvīsūr buland xānak frāxvētār vis frāxvētār zand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U₁, 3, K, M₁; rest om. 12 U₁ *ān*. 13 U₁, D, K, M₁ om. 14 U₂, K *viš*. 15 D adds *i*. 16 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 17 All except U₁, D, A, Mr₁ om. 18 U₁, A, M₂, 3, Mr₁, 2 om.; K *u*. 19 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 20 All except A, Mr₁ om.

4. 8

1 U₁ pref. *mavan min sak*; D pref. *mavan*; K pref. *sak*; M₂ *stāyišn*. 2 U₃ *sak i*. 3 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātaxšā kartan stāyiš Ardvīsūr havād*. 4 U₃, K, M₁ pref. *u*. 5 U₃ *sak i*. 6 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U₃, K, M₁ om. 8 U₂ *Ahunār*; U₂ pref. *min*. 9 U₃ *stādan* for *sraōmand*. 10 K adds *aēy min Ahunvar āškārak guftan stāyiš kartan pātaxšā aīt*. 11 U₃ *sak i*. 12 So K, M₁; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M₁. 14 U₃ pref. *min buland*. 15 U₁, 3 om. 16 U₃ *hugōwišn*. 17 U₃ om.; A, Mr₁ *āwāyišn*. 18 U₃ *aīt*; K adds *aēy milayā ahravīh guftan āwāyišnāhōmand*. 19 U₃ om. 20 U₃ *u*. 21 U₁, 2, M₂, 3, Mr₁, 2 *Arkdvisūr*; U₃ om.; D *Arkdvisūr*. 22 Only in K, M₁. 23 K, A, Mr₁ om.; M₁ *šapīr*. 24 So K, A, M₁; U₃ om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M₁ om. 26 MSS. have *yōšdār*; M₃ adds *vabidūd havād ān li Arkdvisūr*. 27 U₁, D, K, A, M₁, 3 *barā*; U₃ gives the following for *bun sraō . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūd valā rā levatā gōwišn Gāsān barā yemalelūnēt*. 28 U₂, Mr₂ *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezberūd*. 32 A om.; Mr₁, 2 *ān*. 33 M₁ *mavan*. 34 U₂, M₂, Mr₁, 2 *Gāsišn*. 35 U₁ adds *i*. 36 U₂ om. *ō*; U₃ adds *i*. 37 U₃ om. 38 U₁, 3, D, M₁ om. 39 U₃ *kartak hast*. 40 U₃ *°tānd*. 41 U₃ gives the sentence as follows: *barā yehabūd li Arkdvisūr kāmāk karjā rā*. 42 U₂, A, M₁, 2, Mr₁, 2 *°bānt*. 43 K, M₁ om. 44 U₁, 2, A, M₂, 3, Mr₁, 2 *Arkdvisūr*; D *Arkdvisūr*; M₁ om. 45 K om. 46 K *rabmā*; M₁ om. 47 K pref. *u*; M₁ om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *i*h; M₁ om.

4. 9

1 U₂, M₁, Mr₁ om. 2 U₂, D om. 3 M₁ adds *i*. 4 U₃ om. 5 So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 5a U₃ *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U₂, K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. 7 Only in K, M₁. 8 U₁, M₁, 3 om.; U₂ *valā*; A *valā i*; M₂ adds *valā*. 9 MSS. *nigōhīšn*; K om. *gō*. 10 U₃ pref. *bēn*. 11 U₃ *min*. 12 U₂, 3, A, M₂, 3, Mr₁, 2 add *i*. 13 U₃ om.; K *sak*. 14 U₃ *barā sak i*; M₁ *sak*. 15 U₃ om.; A, Mr₁ *kartak*. 16 U₂, M₁ om. 17 U₂ *dar*. 18 U₁ om. 19 U₃ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 *M*₁ *pavanat*. 21 Only in *U*₃. 22 *U*₃ *nēwak*; *K* pref. *lenā* and adds *nēwak*. 23 MSS. give °*rūnīh*; *A* one stroke less. 24 *U*₁ om. the remaining sentence; *K*, *M*₁ *Arkdvisūr*; *D* *Arkdvisūr*; rest *Arkdvisūr*. 25 *U*₃ adds *ahrav*. 26 *U*₃ *barā*. 27 *U*₂, *s*, *A*, *M*₂, *Mr*₁, *2* *zōr*. 28 So *K*, *M*₁; *D* *Arkdvisūr*; rest *Arkdvisūr*. 29 *U*₃ adds *ahrav*. 30 *U*₃ *ahrākīh rat*. 31 *U*₂ om.; *A*, *Mr*₁ *izam*.

5. ATASH¹ NYAISH

1 *Mf*₃, *U*₃, *F*₂, *B* om. the whole *Ny*.

5. 0

1 All except *U*₁, *s*, *D*, *K* om. the paragraph. 2 *U*₃ om. *ōhrmasd . . . rōšnīh*. 3 *U*₁ om. one stroke; *K* pref. *i*. 4 *U*₁ *gurs gadā awzāyāt* for *buzurgīh u rōšnīh*. 5 *U*₁ *āirš*; *D*, *K* *Atahš*. 6 *U*₃ *Varāhrām*. 7 *U*₁ *farā* for *vasurg . . . yehvūnāt*; *U*₃ *buzurg*. 8 *U*₃ adds *īk*.

5. I

1 *Mf*₂, *M*₁ give the first three paragraphs at the end of the *Nyaish*; *L*₂₂ om. paragraphs 1-6. 2 *Mf*₁, *M*₁ om.; *Mf*₂ adds *lak*. 3 *Mf*₁ has *rēštārīh* written above the line; *Mf*₂, *K* *rēštār*; *U*₁ extra *ē* after *rē*. 4 *Mf*₁ written upturned, and pref. *aeγ*. 5 Only in *U*₂, *s*, *A*, *M*₁, *2*, *Mr*₁, *2*; *Mf*₂ *u*. 6 *D*, *K*, *M*₁ om. 7 *U*₃ adds *vabidūn*; *K* adds *ae ōhrmasd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtūnānd*. 8 *Mf*₂ om. 9 *Mf*₁, *U*₁, *K*, *M*₁, *s* *tōhišn*; *U*₂ °*šinišn*; *A*, *Mr*₁ add *i*. 10 *U*₃, *A*, *Mr*₁ °*būn*; *M*₁ °*būnd*. 11 *M*₃ *ā* in *Av*. characters. 12 *U*₃, *D*, *K*, *A*, *M*₁, *Mr*₁ *havām*; *M*₂ *havāānim*. 13 *D*, *K* give *zak barā li yehabūnāe* for *pavan zak dahišn*. 14 *Mf*₂, *U*₃ om.; *M*₁ adds *li*. 15 *Mf*₂ *aeγ*. 16 *A*, *M*₁, *Mr*₁ add *i*. 17 *Mf*₂ adds *aš*. 18 *Mf*₂ *i*. 19 *M*₁ *val*. 20 *Mf*₁, *U*₃, *K*, *M*₁ om. 21 *U*₃ adds *al*; *K* adds *i*. 22 *Mf*₂, *U*₂, *M*₁ *havād*; *U*₃ *yehvūnāt*; *K* adds *aeγ ahrākīh čir u amāvand ašt madam staxmak Akraman*. 23 *Mf*₁, *U*₂, *D*, *K*, *M*₁, *2*, *Mr*₂ om. 24 *K* adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnam*. *M*₁ om. *ih*; *Mr*₁ *t* for *d*.

5. 2

1 *M*₁ *mavan*.. 2 *Mf*₂ adds *i*. 3 *Mf*₁ *čāšān mavan*; *Mf*₂ *čāšēnd*; *U*₂ *čāšānd*; *U*₃ *čāšān*; *A* *čāšīšn*; *Mr*₁ strikes out *čāšīšn* and gives *čāšānd*. 4 *D* *barā*. 5 *Mf*₂, *U*₁, *2*, *M*₂, *s*, *Mr*₂ om. *y*; *A* *apāyet*. 6 *U*₃ adds *ih*. 7 *U*₃ *barā*. 8 *Mf*₁, *U*₂, *A*, *M*₂, *Mr*₁, *2* °*yēn*; *U*₃ *vabidūn*; *D* *vabidūnqnd* and adds *pavan zak Vahuman sardārīh*; *M*₃ *vabidūnqnd*. 9 *K* °*būnāe*. 10 *M*₁ has *zak pavan* for *ō li*. 11 *U*₃, *Mr*₁ *muzd*. 12 *A*, *M*₁ om. 13 *U*₃ *mavan*. 14 *U*₃ om. 15 *Mf*₁, *M*₁ om. 16 *K* *lak*. 17 *Mf*₂ om. *barā pavan . . . Dāristān i Lakūm*; *U*₃ om. 18 *K*, *M*₁ om. 19 So *A*, *M*₁, *Mr*₁; *Mf*₁, *U*₁, *s*, *D*, *K* om.; rest *u*. 20 *U*₃, *K*, *A*, *M*₁, *Mr*₁ om. 21 *K* *lak*. 22 *U*₂ pref. *pavan*. 23 *U*₃ °*nēt*; *K* °*vūnd*; *M*₁ om. 24 *K* pref. *zak*. 25 *K* °*būnāe*; *M*₁ °*būnd*. 26 *Mf*₂ adds *i*; *U*₃, *K* om.; *A*, *Mr*₁ *pavan zak* for *zak pavan*; *M*₁ has *zak sardārīh mavan madam framānbūrtārān šapīr mēnišn havištān pātaxsāh yehabūnd*. 27 *U*₃ *patūkīh*. 28 *U*₃ *ae*; *D*, *K* om. 29 *U*₃ om. 30 *Mf*₁, *U*₂, *M*₁ add *pavan*. 31 *Mf*₂ *hum*. 32 *U*₃, *M*₁ °*kās*; *K* °*kāš*. 33 *Mf*₁ *h i aveši*; *U*₁ *havištān*; *U*₃ has *aeγ šapīr mēnišnīh ašt havištān*. 34 *D*, *K* add

zak sardārīh mavan madam framān burtār i šapīr mēnišn hāvištān pātaxšāh
yal li yehabūn. 35 U_2 afrāč. 36 U_3 adds *aēγ madam zamik bundak mēnišnīh*;
 K adds *bundak mēnišnīh*. 37 Mf_1 one curve less; U_2 om.; D om. and has
af-am yehabūn. 38 Mf_2 om. ā; U_3 adds *bēn*. 39 U_2 adds *i*; D pref. *u*; M_1
u kār Dēn li. 40 Mf_2 °ān; U_3 *daxšēnēn*; D, K, M_1 *daxšak barā vabidūn*.
 41 D, K gives the gloss as follows: *aēγ-am ben ahrākīh u Dēn daxšak li*
pavan nēwakīh barā vabidūn; M_1 om. the gloss. 42 Mf_1 om. 43 Mf_2 *frārōnīhā*.
 44 U_3 om. 45 Mf_1 °dūd.

5. 3

1 M_1 pref. *litamā*. 2 M_1 om. 3 U_3 adds *vadidūnam*; M_1 adds *aēγ barā*
yehabūnam. 4 M_1 pref *li*. 5 All except Mf_1 , 2, U_3 , A have *Zaratuhšt*. 6 So
 Mf_1 , 2, U_3 , M_1 ; rest *zak-ič*. 7 K, A om. 8 Mf_2 *jān*; K adds *aēγ ēton rātiḥ*
vabidūnam li mavan Zaratuhšt aitam mavan li tan xayā nafšā; M_1 *jān rā*.
 9 Mf_2 , U_1 °būnt; M_1 om. 10 M_1 *levīn*. 11 M_1 om. 12 Mf_1 *pēšān yih*; U_1 , 2
pēšān pāyih; U_2 , D, K, M_2 , 3, Mr_2 *pēšān pāyih*; A, Mr_1 *pēšān pāyih*; M_1 om.
 13 Mf_2 , M_1 om.; U_1 , 2, D, K, A, M_2 , 3, Mr_1 , 2 °ō; U_3 *pavan*. 14 U_3 *šapīr*
mēnišn; M_1 adds *Amahraspand rā*. 15 Mf_2 , U_3 om.; M_1 *ae*. 16 U_3 om.
 č and adds *rā*; D, K add *litamā ēton rātiḥ kunam aēγ barā yehabūnam li*
amat Zaratuhšt havām tan u zak-č nafšā jān rā pavan pēš rawiḥniḥ Vahuman
Amahraspand rā ae Ōhrmazd; M_1 om. č and pref. *ae*. 17 M_1 gives the sen-
 tence thus: *pavan kuniḥn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basim*
yātūd. 18 Mf_2 , U_3 , D om.; K adds *lakūm mavan*. 19 Mf_2 , D om.; U_3 *ahrākīh*;
 K adds *rā basim aīt*. 20 Mf_1 *aēγ-am*; Mf_2 , D om.; K om. the gloss. 21 Mf_2 ,
 D, M_2 om. 22 Mf_2 , U_1 add *i*; U_3 pref. *ēton*; M_1 *ahrākīh vabidūnam mavan*
ahrākīh Ašavahišt basim yātūd for *zak apāyet*; M_2 om. 23 Mf_2 °dūd;
 M_2 om. 24 Mf_1 , 2, U_3 , A, M_2 , Mr_1 , 2 om.; D *mavan*. 25 D *Artavahišt* and
 adds *rā*; A °*vahištā*; M_2 om. 26 U_3 adds *xšnūt yehvūt*. 27 Mf_2 , D,
 K om.; M_1 gives the sentence as follows: *u milayā ēton yemaledūnan mavan*
Xšatravar apāyet aēγ pātaxšāh pasand. 28 Mf_2 om.; D adds *i*. 29 So U_1 ,
 M_2 ; Mf_1 *nigōhšīšnīh*; rest *nigōkšīšnīh*. 30 U_3 adds *vabidūnam aēγ*. 31 U_2
 adds *apāyet*. 32 U_3 , D, K om. *ēvak . . . tanid*. 33 Mf_2 om. 34 Mf_2 *tanid*
srišmrūtīk gōwišn. 35 Only D, K give this gloss.

5. 4

1 Mf_1 *šnāyišn*; Mf_2 om. paragraphs 4-6; A om. *šnāyēnūtārīh . . . Xvatāe*;
 M_1 *xvašnūt vabidūnam Ōhrmazd* for *šnāyēnūtārīh . . . Xvatāe*, and gives the
 paragraph at the end of the Nyaish. 2 All except U_1 , 3, D, K, M_2 , 3, Mr_1 om.
 3 Mf_1 *Xvatāe*; U_1 , 2, 3, D, K, M_2 , 3, Mr_1 , 2 om. 4 All except Mf_1 , U_1 give *nasīm*.
 5 Mf_1 *val*; U_1 adds *rā hanā*; U_2 om. 6 MSS. have *Ātahš*; M_2 *p* for *t*. 7 Only
 in D. 8 Mf_1 *xvatāyān hudahišn Yazat* for *berā . . . Yazat*; U_1 *dāt*; M_2 om.
 9 Mf_1 pref. *Xvatāe*; U_3 , K, M_3 pref. *Ōhrmazd*; all MSS. have *hudāhak* except
 U_1 which gives *hudahišn*; M_1 has *ae Ātahš Ōhrmazd lak hudāhak mahist*
Yazat aīt zak lak rā for *hudāk . . . Yazat*; M_2 pref. *Ōhrmazd*. 10 U_1 , 3 add
rā; K adds *maxan nēwakīh u xūp yehabūnik rabā Yazat havād ae Ātaš*
namās lak rā. 11 MSS. have *Ātahš*; M_1 om. from here up to the end of the
 6th paragraph. 12 Only in Mf_1 . 13 Mf_1 *pus*; U_3 adds *rā*. 14 MSS. give *Ātahš*.

15 Mf₁ *Ōhrmazd berā* for *berā i Ōhrmazd*; A, Mr₁ *i Ōhrmazd berā* for *berā i Ōhrmazd*. 16 K om. 17 U₃ adds *rā*; K adds *rā ae lak Ātaš Ōhrmazd berā eton gadā Ōhrmazd aīt*.

5. 5

1 Mf₁ gives the sentence twice; MSS. have *Ātaš*. 2 Only in Mf₁, U₃. 3 U₃ adds *rā*; K adds *rā nasīm*. 4 Mf₁, K om. 5 Mf₁, K om.; U₃ *Frōbā*. 6 Mf₁, K pref. *u*. 7 U_{1, 3}, K, A, Mr₁ om. 8 U₃ adds *rā*; K adds *rā nasīm*. 9 Mf₁ *Ērānvēš*; U_{2, 3}, M_{2, 3}, Mr_{1, 2} om. the sentence; K adds *aēy matā i Ērānvēš*. 10 U₁, D, K, A om. 11 K adds *rā namāz*. 12 Mf₁, U₃ pref. *u*. 13 Only in Mf₁, U₁, M_{2, 3}, Mr_{1, 2}. 14 U₃ adds *rā u ērpat gadā Ōhrmazd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pātaxšā Ōhrmazd dāt rā*. 15 Mf₁ om. the gloss; U₃, D, M₂ pref. *af-aš kār i āsrōnīh ān i aēy pavan zak kōstak āsrōnān dānāktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk pathār kart valā yehvūnt*, and repeat *Ātaš Ōhrmazd berā rā . . . u Kyān gadā Ōhrmazd dāt rā*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i āsrōnīh . . . levatā Dahāk pathār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ātaš Ātr Frōbag . . . levatā Dahāk pathār kart valā yehvūnt*; U₃ has *denā Ātaš Ātr Frōbā šēm for šēm i . . . Frōbag*. 16 MSS. have *Ātaš*. 17 K, M₂ *Frōbā*. 18 MSS. have *Ātaš*. 19 M₃ one stroke less. 20 U₃, D, M₂ *u*. 21 U₃ *Magōpatān u Dastabarān* for *Dastabarān u Magōpatān*. 22 M₃ *padān*. 23 U₃, M₂ *u dānākān*. 24 U₃, K om. 25 U₃, M₂ *vazurgīh*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Ātaš*. 29 U₃, M₂ om. 30 U₃ om. 31 U₃, D, K, M₂ *pavan rās i valā*. 32 MSS. have *Ātaš*. 33 Only in Mf_{1, 2}, D, A. 34 K adds *rā*. 35 Mf₁, K om. *Ātr Gōšasp*; U₃ *Ātr Gōšasp šēm aīt*. 36 K om. 37 U₃ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U_{1, 2, 3}, A, M_{2, 3}, Mr_{1, 2} om. 40 U₂, A, M_{2, 3}, Mr_{1, 2} om. 41 Mf₁, U_{1, 2}, A, M_{2, 3}, Mr_{1, 2} om. 42 Mf₁ *Xhusrav*; Mr₁ om. 43 Only K gives this gloss; U_{1, 2}, D, A, M_{2, 3}, Mr_{1, 2} have *i pavan Ātrpākhān*; U₃ *i pavan Ātrpākhān šātr pētiāk kart*. 44 Mf₁, D pref. *u*. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. *u*; U₂, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*; D adds *i*; K *Čēčastak*. 48 K adds *rā*. 49 Mf₁ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U₁, D, A *mavan*; U₃ om. 51 U_{1, 2}, M_{2, 3}, Mr₂ *Čēčist*; U₃ *Čēčistak*. 52 U₂, M₂, Mr₂ *valā*; D pref. *i*; Mr₁ om. 53 U₃ om. 54 Only K gives this sentence. 55 Mf₁, U₃, D, A, Mr₁ pref. *u*. 56 Only in Mf₁. 57 D adds *rā*; K adds *rā aēy malkūtān i Kyān gadā u Ōhrmazd dāt i rā*. 58 Mf₁ om. the gloss; U₃, D, M₂ pref. *af-aš kār i artēštārīh ān i aēy pavan kōstak Ātrpākhān artēštār tēštār u takiktār yehvūnd pavan rās valā yehvūnēi*, and repeat *Ātaš Ōhrmazd berā rā u Kēxūsrū rā . . . 4 frasang aīt*; U_{1, 2}, A, M₂, Mr_{1, 2} give *af-aš kār i artēštārīh . . . pavan rās valā yehvūnēi* instead of *šēm i denā Ātaš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Ātaš*. 60 MSS. have *Ātaš*. 61 D, K, M₂ add *i*. 62 K *pērōzīh*. 63 M₂ om. 64 M₂ om. 65 MSS. have *Ātaš*. 66 U₃, M₂ om. 67 U₃ *pēš*.

5. 6

1 MSS. have *Ātaš*; U_{1, 2, 3}, D, A, M_{2, 3}, Mr_{1, 2} pref. *Ātr Būrzīn*; U₃ pref. *Ātr Būrzīn Mitir*; K *Ātr*. 2 Only in Mf₁, D, A. 3 K adds *rā*. 4 Mf₁ *u*

rāyōmand; D rāyōmand. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U₁, 2, K, M₂, 3, Mr₂ om. 9 Mf₁ adds *č*. 10 Only in Mf₁, D. 11 K adds *rā*. 12 Mf₁ om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Ātaḥš i Ōhrmazd berā rā u Rēvand Gar* . . . *Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātaḥš*. 14 U₁, 2, 3, A, M₂, 3, Mr₁, 2 give the gloss with slight variations, as follows: *af-aš hār vāstryōših u vāstryōših hanā aēy vāstryōš pavan apar šatr tōxšātar varzišnīhtar u šost jāmaktar havād pavan rās valā zak mavan levatā Vištāsp pathkarti valā yehvānt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātaḥš*. 17 K om. 18 MSS. *Ātaḥš*. 19 U₁, 3, D, M₂ om.; K om. *dēnā pētāk* . . . *druž laxvār dāstan*. 20 U₃ om. 21 So D; rest *kolā*. 22 Mr₁ *hast*. 23 U₁, D, M₂ give the rest thus: *āšnāk af-ašan artēštār druž mēnūk satan af-ašan vāstryōših pīhn sāxtan ašan artēštārīh āšnāk af-ašan āsrōnīh yašt kartan af-ašan vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšan āšnāk af-ašan āsrōn visp yašt kartan af-ašan artēštārīh Dēvīk u druž laxvār dāstan*; U₃ has the same from *āšnāk* to *pīhn sāxtan*. 24 A, Mr₁ pref. *u*. 25 A, Mr₁ *u vāstryōšan*; M₂ om. *y*. 26 U₃ has *u artēštārān af-ašan artēštārīh āšnāk af-ašan vāstryōših zēn awzār sāxtan u ārāstan af-ašan artēštār Šēdā u druž laxvār dāstan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān* . . . *druž laxvār dāstan*. 27 A pref. *u*; M₂ om. *ān*. 28 U₂ *ān*. 29 A *yašn*. 30 M₂ om. *y*. 31 A, Mr₁ pref. *u*. 32 A, Mr₁ add *rā*; M₂ om. *r*. 33 Mf₁ om. the sentence. 34 Only in D. 35 U₃ adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Ātaḥš*; Mf₁ om. *Ātaš* . . . *pur bēšazēnītar*; D om.; K *Ātr*. 37 All except U₃, D add *ih*; K adds further *aēy aratēštārān awzūnik kunīk*. 38 K, A, Mr₁ pref. *u*. 39 Mf₁, K om. the gloss. 40 U₃ repeat *art*. 41 Only in D. 42 U₃, A, Mr₁ om. *ih*. 43 U₁ *gadāiōmandih*. 44 D om. 45 U₂, M₂, 3, Mr₂ *bēšazēnītarīh*; U₃ om. *nī*. 46 M₂ *mēnūkih*. 47 Mr₁ *ahokēnišn*. 48 U₁ *hast*. 49 MSS. have *Ātaḥš*; U₃, Mr₂ om. 50 Only in D, A, Mr₁. 51 U₁, D, M₃ add *e*; U₂, Mr₁ *dārae*; A, M₂, Mr₂ *dārāe*. 52 MSS. *Ātaḥš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf₁ *°vistīn*; rest *°vispīn*. 56 All except U₂ have *ātaḥšan*; K adds *namāz*. 57 Mf₁ *°vatāe*; U₁, D, K, M₂ *°vatāyīh*. 58 Mf₁ pref. *mavan* and adds *ōmand*. 59 Mf₁, U₂, M₂, Mr₂ om. *y*; A om. *č*. 60 Mf₁ om. the gloss; A *aš*. 61 D, M₂ *°vatāe*; A, Mr₁ *°vatāyīh i*. 62 U₂, A, M₂, Mr₁, 2 om. 63 U₂, 3, D, M₂, 3, Mr₁, 2 *°vatāyīn*; K, A *°vatān*. 64 A, Mr₁ *u dūt*. 65 U₃ *āsātān*. 66 U₃, Mr₁ pref. *u*; A om. 67 U₃ *apāt*. 68 U₁ om. *ih*; U₃ *srāyīšnān*; M₂ *srāyīšnīh*. 69 K *rāyāmand*. 70 Only in D. 71 U₃ om. *k*. 72 U₂ *min*. 73 A, Mr₁ add *i*. 74 All except K om. the rest. 75 MS. has *pātāxšan*. 76 MS. has *Ātaḥš*.

5. 7

1 D adds *kunam*. 2 L₁₂ om. 3 D adds *kunam*; M₁ *nyāiš* and adds *vabidū-nam*. 4 Mf₁, U₁, 3, D, K, L₁₂, M₁, 3 om. *zohr a i n m a e*. 5 Only in M₁. 6 M₁ om. 7 Only in Mf₁, U₃, M₁. 8 Mf₂ *pāhrēz*. 9 U₂ om. *ih* and adds *hanā pāhrēz*; A, M₂, Mr₁, 2 add *hanā pāhrēz*. 10 Mf₁, M₂ add *ih*. 11 Mf₁, U₁, 3, D, K, L₁₂, M₁, 3 om. 12 Mf₂ *āfrīninam*. 13 Mf₂ *val i*; U₃ om. 14 MSS. have *Ātaḥš*. 15 Only in U₃, M₃. 16 Mf₁ *išnāk*. 17 Mf₂, U₂, K, L₁₂, M₂, 3 om. 18 L₁₂,

M₃ *nyāyišn*. 19 U₃ repeats *ō*. 20 Mf₁, D, K, A pref. *u*; M₃ om. *nīh*. 21 Only U₃, A, M₁, Mr₁; M₁ adds *mavan*. 22 U₃, A, Mr₁ add *i*. 23 Mf₁, ₂ *yehabūntan*; D adds over the line *aēy bōi basīm*; L₁₂, M₂, ₃ *dāt*; M₁ *basīm yehabūntan*. 24 Only in M₁. 25 Mf₁ *āpātākih*; Mf₂ *u āpāih*; U₃ *hanā āpātānik*. 26 M₁ om. 27 U₃, M₃ *pānākih*; D *āpātānik*; A, Mr₁ pref. *hanā*; M₁ *hanā mavan*. 28 K, L₁₂ om.; M₁ *vabidūntan*. 29 So U₁, ₃, A, M₁, Mr₁. 30 Mf₁ adds *ih*; Mf₂ adds *ih yātagowīh kartan ayāwārīh*. 31 U₃ pref. *hanā*; A, Mr₁ *hanā*; M₁ *hanā mavan*. 32 So Mf₁, ₂, M₁; U₁, ₃ *hamā*; A, Mr₁ om.; rest *hamāe*. 33 U₂, M₂, Mr₂ *rāš*; A om. 34 U₁ om. *ih*; U₃, M₁ pref. *i*; A, Mr₁ om. 35 Mf₂, A, Mr₁ om. 36 D adds on the margin *ātahš*; K, A, Mr₂ om. *k*. 37 Mf₂ adds *ayāwārīh*. 38 K *yazišnīmand*; M₃ *nīnmand*. 39 Mf₂ om. 40 Mf₂, U₃, D, M₁ pref. *u*; U₂, M₂, Mr₂, ₃ pref. *u* and add *havāe*; A pref. *u* om. *ōmand* and adds *havāe*. 41 M₁ pref. *aēy*. 42 Mf₂ adds *u nyāyišn*; M₁ *havāe*. 43 Mf₂ pref. *nyāyišn ae*; U₂, A, Mr₁ pref. *u* and add *yehvūnāe*; U₃, D, M₁ pref. *u*; M₂ adds *havāe yazišnōmand yehvūnāe nyāyišnōmand yehvūnāe*; Mr₂ adds *yehvūnāe*. 44 Mf₂, D, K, M₁ om. 45 Mf₂, U₁ *martumān*; U₃ *āpātānik i martumān*. 46 Mf₂ *p* for *k*. 47 U₂ om. *y*; K *sātāyišn*. 48 Mf₁, M₁, Mr₁ pref. *u*; Mf₂ om.; U₂, M₂, Mr₂ *ēvak-č*. 49 Mf₂ om. 50 Mf₁ adds *yehvūnāt mavan*. 51 Mf₁ *lak*; A adds *i*. 52 U₁ adds *nēwak yehvūnāt*; all except Mf₂ add *valā gabrā nēwak yehvūnāt*. 53 M₂ *min*. 54 M₁ om. 55 U₂ in Av. characters. 56 Mf₂ *izēt*; U₁, D, K, L₁₂ *izae*; U₃ *°xūnd*; A, M₂, ₃, Mr₁, ₂ *°xūnāt*; M₁ *izī*. 57 Mf₁, U₂ *asman*. 58 U₃, M₁ pref. *u*. 59 U₃, M₁ pref. *u*. 60 U₃ pref. *u*; M₁ pref. *aēy*. 61 M₁ gives the gloss after *Hāvan yadā*. 62 Mf₂ *patāsi*; U₁, ₃, D, K, A, Mr₁ *patvāsi*; U₂, Mr₂ *pāvāsi*; L₁₂, M₂, ₃ *pavāsi*. 63 A one stroke less. 64 Mf₁ om. *n*; U₃ *kolā ālatak yazišn vabidūd*; D adds on the margin *kolā mavan ō lak yezbexūd sak gabrā nēwak yehvūnāt*.

5. 8

1 U₂ *asman*. 2 U₃ *°vūnāt*; M₁ *°vūnd*. 3 Mf₁, M₁ pref. *u*; 4 K *bōik*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₁, M₁ pref. *u*. 7 Mf₁, U₁, ₂, ₃, K, Mr₁ *pišn*. 8 Mf₂ om.; U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₁, M₁ pref. *u*; Mf₂ adds *i*. 10 Mf₁ *apasīšn*; Mf₂ *pēs*. 11 U₃ *°vūnāt* and adds *aēy pūstīh yehvūnāt*; M₁ *°vūnd*. 12 U₂, M₁, ₃ *°purnā*. 13 U₁, ₃, D, L₁₂, M₁, ₃ *°vūnāt*. 14 Mf₁, U₂, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ pref. *u*; all except U₃, K, M₁ have *dāhmān*. 15 U₁ *sardāār*. 16 Mf₂ adds *mā yehvūnēt amat purnā sardār rā dāhm sardār*; U₁ *°vūnāt*; U₃ *āt* and adds *aēy gušn gabrān yehvūnēt aēy nēwak gabrā yehvūnt mavan valā rāe Yazišn vabidūd*; D, L₁₂, M₁ *°vūnāt*; M₃ adds *madam yehvūnēt mavan purnā sardār rā dāhmān sardār*. 17 MSS. have *ātahš*; U₃, M₁ pref. *ae*; D adds *i*.

5. 9

1 MSS. have *sōčāk*. 2 Mf₂, U₃ *°vūnāt*; M₁ *°vūnd*. 3 M₁ pref. *u*. 4 Mf₁ *sōč*; rest *sōčāk*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₂ adds *aēy hamāe ēton yehvūnāh*. 7 M₁ pref. *u*. 8 U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₂ *denm*. 10 Mf₁, M₁ pref. *u*; Mf₂ *vaxšāk*; U₂ *vāxšāk*. 11 Mf₂ om.; U₃ *°vūnāt* and adds *aēy pūstīh yehvūnāt*; M₁ *°vūnd*. 12 Mf₂, M₁ *denm*. 13 All except Mf₁, U₁, ₃, D, K, L₁₂, M₁ add *aēy-āt awzūn yehvūnēt*. 14 Mf₂, U₁, D, K, M₁, ₃ om. *aēy* . . . *yehvūnāe*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₂ *val*; U₁ *hanā*; U₂ *at*. 17 U₂ om. 18 U₂, A, M₁ om. 19 Mf₂ *dērag*; Mf₂ *derag*. 20 Mf₂ pref. *madam i*; U₂, M₁, ₂, Mr₁, ₂ pref. *madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēy awzār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnāe*. 21 Mf₁, U₃, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₂ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₃, M₁ om. 27 Mf₂ om. and adds *bēn 57 šant*; U₂ *kardārih* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēy vad Ristāxēs bēn denā mān rōšn yehvūnāe*; A, M₂, ₃, Mr₁, ₂ add *bēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awzār šapīr Fraškart vabidūnīk* for *vad . . . šapīr*. 29 U₁ *sak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₂, A, Mr₁, ₂ om. 32 U₂ adds *rōšn yehvūnāt*.

5. 10

1 Mf₁ *°būn*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ *°būnēt*; M₁ *°būnd*. 2 MSS. have *Atahš*. 3 Only in Mf₁, U₃. 4 Mf₂ *berā Ōhrmasd* for *Ōhrmasd berā*. 5 K adds *i*. 6 K, L₁₂, M₂, ₃, Mr₂ add *i*. 7 Mf₂, M₁ pref. *u*. 8 All except U₁, D, L₁₂ om. *ih*; U₃ om. *nīh*. 9 Mf₂, M₁ pref. *u*. 10 So U₁, ₃, D; Mf₁, A, M₁, Mr₁ *zāyišn*; Mf₂ *zāišn*; rest *zāišnīh*. 11 D, A, M₁, Mr₁ pref. *u*. 12 U₂, K, L₁₂, M₂, ₃, Mr₂ add *i*. 13 Mf₂ om.; M₁ pref. *u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ pref. *u*. 16 So U₃; Mf₁, U₁, D, A, M₁, Mr₁ *zāyišn*; rest *zāišn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabad yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabad*. 22 So U₂, K, L₁₂, M₃; Mf₁, ₂ *yehabūn*; U₁ *yehvūnāe*; U₂, D, A, M₂, Mr₁, ₂ *°būnāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₃, K, L₁₂, M₃ om. 25 Mf₁ *°būnd*; U₁ *yehvūnāe*; U₂, L₁₂ *°būnāe*. 26 U₃ pref. *mas*; M₁ *frasānīkīh*. 27 Mf₂ *i*. 28 Mf₂, M₁ have *mandavam nēwak xavītūnam* for *i kār . . . xavītūnam*; U₂ om. and has *mēnūk nēwak*; A, M₂, ₃, Mr₁, ₂ add *mandavam i nēwak*. 29 Only in A; all except U₂, ₃, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *dāistān*; U₂, ₃, K om. *k*; A *ā* in Av. characters. 31 U₂, M₂ *°tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awsūnīkhā*; U₂, K, L₁₂, A, M₂, ₃, Mr₁ pref. *u*; U₃ pref. *u* and om. *ih*; D *awsūnīh*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ pref. *i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ *°tūnam*. 36 Mf₂ pref. *u*. 37 Mf₂ *vad-am* for *vad mān*. 38 Mf₂ *hizvūnīh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₃, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₃, Mr₂ om. *k*; Mf₂ *dāstān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₃ *°vūnēt*. 43 Mf₂ om. *v*; U₂ pref. *u*. 44 Mf₂ *vad-am* for *vad mān*. 45 U₂ *°vūnēt*. 46 U₂, A pref. *u*. 47 Mf₁ om. 48 Mf₂ *vad-am* for *vad mān*. 49 Mf₂ adds *aēy vad-am uš*. 50 Mf₁, U₁, ₃, D, K, L₁₂, M₁ om. *pavan . . . fraxv yehvūnāt*; M₂ gives *pavan . . . fraxv yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr₁, ₂ om. *kār . . . fraxv yehvūnāt*; U₂ has *Dēnā fraxv*. 52 Mf₂ *u*; U₂, M₂, ₃, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frēh*. 55 Mf₂ *vidnā* and adds *fraxv*; M₂ *gāš*. 56 U₂ *°vūnēt*; M₂ adds *pavan kār fraxv yehvūnāt*. 57 Mf₁ om. *xrat āxar . . . sāyet yedrūntān*; U₂, A, M₂, ₃, Mr₁, ₂ give the same after *ō kār yāityūd*; U₃ pref. *u*; A, Mr₁ add *i*; M₂ om. *xrat āxar yemalēlānam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *i mas i* for

aēγ-am . . . šapīr; U₁, K give aēγ-am . . . kār šāyet yedrūntan on the margin.
 60 Mf₂, U₂, ₃, A, M₂, Mr₁, ₂ °būn; M₁ būnd. 61 U₃, M₃ om.; A, M₂ maš. 62 Mf₂,
 U₂, M₂, ₃, Mr₁, ₂ i; U₁, K i u; U₃ om. 63 All except Mf₂, U₁, ₃, D, K
 give dō barā . . . lā šāyet after ō kār yātūnd. 64 Mf₂, U₁, ₂, K, M₂,
 dānākihā; U₃ repeats i; M₁ dānāihā. 65 U₃, M₁ om. 66 U₃ om. aš. 67 U₃
 om. 68 K ēt cut off in the margin; M₁ °münd. 69 M₁ kart. 70 M₁ u.
 71 U₁ bēn; U₃, M₁ om. 72 A, Mr₁ āsnēt; M₁ āsn i. 73 Mf₂ om. pētāk . . .
 pētāk āsn xrat. 74 U₂, A, M₂, Mr₁, ₂ pref. u; M₁ om. 75 U₁, K, A om.;
 M₁ u. 76 D, A, M₁ om. ā. 77 K k cut off in the margin. 78 Mf₂, U₂, A,
 M₁, ₂, Mr₁, ₂ om. ih; M₃ om. y. 79 M₁, ₂ mavan. 80 D om. ā. 81 A adds
 ait gōšān. 82 K om. 83 Mf₁, L₁₂ pref. xrat āxar yemalelūnam i; Mf₂ om.
 mas . . . ō kār yāityūnd; U₁, K add i; U₂, A, M₂, ₃, Mr₁, ₂ xrat āxar yemalelū-
 nam aēγ-am yehabūn maš u šapīr; M₁ pref. u. 84 M₁ om. ā. 85 U₃ om.;
 A, Mr₁ ae; M₁ xrat. 86 U₂, M₂, ₃ pref. ae; A, Mr₁, ₂ ae. 87 So D, A, Mr₁,
 Mf₁, U₂, L₁₂, M₂, ₃, Mr₂ °lūnt; K °nam; M₁ °lūnd; Mr₂ lūt. 88 K min.
 89 M₁ °münd. 90 U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₁, ₂ add i; M₁ sāxn. 91 M₁
 °tūnd. 92 U₃ pref. la; A, M₁, Mr₁ °lūnēt. 93 A two strokes less; M₁ °lūnd.
 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. aš. 96 M₁ °münd; Mr₁ re-
 peats yekavīm. 97 A adds mavan; M₁ °vünd. 98 M₁, ₃ pref. u. 99 U₂ ān.
 100 M₁ °vünd. 101 Only in U₃, D, M₁. 102 All except U₃, D om. 103 U₁
 °dūnt; U₂ °dūnēt. 104 A, M₁, Mr₁ pref. u. 105 K, L₁₂, M₂, ₃, Mr₂ add i.
 106 M₁ °vünd. 107 Only in U₃, D, M₁. 108 All except U₃, D om. 109 A, M₁,
 Mr₁ pref. u. 110 Mr₂ adds i. 111 M₁ °vünd. 112 Only in U₃, D, M₁. 113 All
 except U₃, D om.; M₂ u. 114 A om. 115 So Mf₁; A yātūnt; M₁ yātūnd;
 rest yāityūnd. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₃ has
 xrat mānad for ae . . . xrat. 117 All except U₃, D, M₃, Mr₁ add i; M₁ adds
 zak. 118 M₁ °vünd. 119 Mf₂ om. mavan zamānak . . . šnāsik zak yehvūnēt.
 120 D, M₁, ₃ ān. 121 M₁ °vünd. 122 U₃, D, M₃ add i; A pref. pavan. 123 M₁
 om. 124 U₃ dānand. 125 U₂, ₃, A, M₂, ₃, Mr₁, ₂ om. k; M₁ u šnāsīh. 126 All
 except U₃, D, A, M₁, Mr₁ add i. 127 M₁ °vünd. 128 U₃, ₃, L₁₂ pref. i. 129 So
 U₂, A, M₁, ₂, Mr₂; U₃, M₃ sinān; rest zyān. 130 D awzūnīh. 131 U₃, D, M₃
 ān. 132 M₁ °vünd. 133 U₃ om. 134 Only in D, M₁. 135 All except D, M₁,
 Mr₁ add i. 136 U₃, M₃ dānand; D, M₁ xavīūnd. 137 Only U₃, D, M₃ give
 this sentence; D om. ae. 138 MSS. have ātahš. 139 D om.

5. II

1 MSS. give this sentence in the 10th paragraph; Mf₂ om. č; U₁, ₂, ₃, K,
 L₁₂, M₂, ₃, Mr₂ pref. u; D pref. the sentence thus: u zak-ič lālātar dušman
 aēγ bēn dušman vānēt martān bēn dušman tabrūnastan martīh yehabūnāe
 āxar hammartāsakīh patūkih pavan kār dēnāk; A, Mr₁ u zak-ič. 2 M₁, Mr₁
 om. 3 U₁, ₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ martān; U₃ martānākih yehabūnd; M₁
 bēn dušman vānītan martumān. 4 Mf₂, U₃ hamartāsakīh; M₁ pref. āxar.
 5 Mf₁, U₁, K, L₁₂, M₁, ₃ om.; U₂, A, M₂, Mr₁, ₂ give the word after dēnā;
 U₃ pref. aēγ. 6 U₃ pref. tuvānākih; M₁ pref. u. 7 So Mr₁; all except U₂,
 A, M₁ have u. 8 Mf₂ dāistān; U₃ dēnāk yehabūnd; A, Mr₁ dēnāk. 9 Mf₁,
 M₁ stēnag; Mf₂ stēnagīh. 10 Mf₂ om. 11 U₃ tuvān ait; D tuvān yehvūnāt.
 12 Mf₂, U₃, A, M₂, ₃, Mr₁, ₂ add tuxšāh tuvān yehvūnāt kartan. 13 Mf₁, ₂

arvāh; U₁, 3, D, K *arvāb*; U₂, L₁₂, M₂, 3, Mr₁, 2 om.; M₁ u *arāvih*. 14 M₁ *aēy-am*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *ēigōn min Dēn denā kalām nēwak frajām pētāk ait*. 18 Mf₂ *srišūtak*; U₂, 3, L₁₂, A, M₂, 3, Mr₂ *srišūtak*; M₁ gives *aēy bēn yām u lēlayā min srišūtak vēš lā xelmūnam for srišūtak . . . xelmūnam*. 19 U₃, D, K om. 20 Mf₁ *°mūnēt*; Mf₂ *°mūnt*. 21 Only D gives this gloss. 22 Mf₁, 2, U₁, L₁₂, M₃ *gāsih*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, 3, Mr₁, 3 *Būšasp*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ *°vūnēt*; U₁ *būt*; A *°vūnāt yehvūnt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xār ub u ī sreš*; U₁, D add *xvāhrīš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, 2 add *xā ravēš ī rāe*; M₃ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārās*; Mf₂ u *jigārīh*; U₁ u *jikārās i* with *jigārīh* on the margin; U₃ u *jikār aēy sūr bāzū hūšyāārīh* for u *jigār* and has *sūr bāzū* in Pers. characters; K, A, M₂, 3, Mr₁, 2 u *jikāryās*; L₁₂ *jikārās i*. 30 U₂, A, M₁, 2, Mr₁, 2 om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār i*. 34 U₂, 3, D, K, A, M₁ om. 35 Mf₁, U₁, 3, D, K, L₁₂, M₁ om. 36 D *āsūtītak*; M₁ *āsūtītak*. 37 K, M₂, 3 pref. u. 38 So in Mf₂, U₂, K, A, M₂, 3, Mr₁, 2. 39 M₁, 3 *vīrā*. 40 Mf₂, A, Mr₁, 2 om. 41 U₃ adds *barā yehabūnd*; M₁ om. *īk*. 42 U₁, M₁ *hurōst*; U₂ om.; U₃ has *hudānāk u huvīr aēy apāyīšnīh pur šnāsak pavan zak i āxar āxar apāyet huār u s p nēwak rōi aēy xūp čīhr i huāb aēy nēwak ābrū yaxsenund u min tangīh bōjēnēt aēy min Dōsaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasin yehvānēt for hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xūp čīhr i huāb aēy nēwak ābrū*; L₁₂ om. *hamrōst . . . Dōsaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₃ gives in red ink on the margin *aēy nēwak ābrū yaxsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *īh*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf₂ *hvīr*; D pref. u; K *hamvīr* but *huvīr* on the margin. 49 Mf₁, U₂, A, M₂, 3, Mr₁, 2 add *i*; U₁ *apāyīšnīh*. 50 U₁ adds *i*; D *dānākīh*; A, Mr₁, 2 *šnāsī*. 51 A, Mr₁ *sak pavan* for *pavan zak i*. 52 D, M₁, 2 om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasin dānēt*. 55 U₂ om. 56 Mf₂ *ō*; U₁, 2, 3, A, M₂, 3, Mr₁, 2 add *i*. 57 U₁ *frādahnāt*; U₃ adds *frazand*; K *frāxnāt*; L₁₂ *frādahnāt*; M₁ *°vūnēt*. 58 Mf₁, U₂, 3, M₁, 2, Mr₁, 2 *vēš*. 59 U₂ *rōtistāk*; U₃ adds *ēton frazand nām burtār barā li yehabūn*; D adds *ēton frazand nām burtār barā li yehabūnāe*; A, M₂, 3, Mr₂ *rōtastāk*.

5. 12

1 Mf₂ *°būnt*. 2 All except Mf₁ have *Ātakš*. 3 Mf₂, U₂, K, M₁, 3 om. 4 Mf₂ *berā i ōhrmasd* for *ōhrmasd berā*. 5 Mf₂ *mavan zak* for *sak mavan*; U₁ *ān*; D, K, M₃ add *i*. 6 Mf₁ adds *i*; M₁ adds *aēy yehvūnd*. 7 Mf₁, U₃, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₃, A add *īh*; U₃ adds *aēy lā sazāih*. 9 D om. *ē*. 10 Mf₂, U₃, D, M₁ om. 11 Mf₂ *vad*; U₃ adds *vad*. 12 Mf₁, 2 repeat; U₁ *hamā*; U₂ *hamāk*; U₃ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *sak i*; U₃ *ra* twice. 14 Mf₂, U₃, D, M₁, 3 om. 15 Mf₁ om. *ān*. 16 Mf₂, U₃, D, M₁ om. 17 U₂ adds *īh*. 18 U₂, 3, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₃, D, K, L₁₂, A, M₂, 3, Mr₁, 2 *hamāe*. 20 U₃, D add *aēy bēn Vahišt jivāk lenā yehvūnāt*. 21 Mf₂, U₁ *°vūnd*; U₃ *°vūnam* and adds *aēy arzanīh yehvūnam*; D, M₁ *°vūnam*. 22 Mf₂ *sak i*; D *sak*. 23 U₃ *fšā*. 24 Mf₂ *°dūnd*;

U₃, D, M₁ °dūnam. 25 Mf₁, U₃, D, M₁, 2 om. 26 Mf₂ adds *i*; U₃ om. *š*. 27 U₃ *tā*. 28 Mf₁, 2, U₁, K om. 29 Mf₂ *č*; U₃, L₁₂, A, M₁ om. 30 U₁, 2, L₁₂, M₂, 3, Mr₁ °srazūh; A °sraz *i*. 31 Mf₁, D pref. *i*. 32 Mf₁, U₃ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 3, Mr₁, 2 *zak-ič*; U₂, K add *i*. 33 Mf₁, 2, U₂, 3, K pref. *i*; U₃, D, M₁ om. *č*. 34 Mf₂ *val ō*; U₁, 3, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvatāih* below the word; L₁₂ *huaēvīh*. 36 Mf₁, 2 *u dōisrīh*; U₂, A, M₂, Mr₁, 2 pref. *nēwak dēlīh i*; U₃ *vatarīan*; M₁ pref. *u*; M₃ *u dōisrīh* in the margin. 37 Mf₂ om. *n*; U₂, M₂, 3, Mr₂ pref. *i*; D *min zak*. 38 D adds *pūhl*; A *Čašōdarg*; M₁ *Činvatarag*.

5. 13

1 MSS. °vistin; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf₂, U₂, 3, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan* *Ātahš pavān xānak hučašmayān val valā*; U₃ adds *pavān hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavān hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavān*; U₂ om. 7 Mf₂, D om. 8 Mf₂ om.; U₃ adds *i tak*. 9 U₃, D add *xvā ē t*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *zak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U₃ om. 14 Mf₁, M₁ om. 15 M₃ *yatbīnūnēt*. 16 U₃ *anj rāmišnih xvā ē t*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U₂, A, M₂, 3, Mr₁, 2 add *ōhrmazd*. 19 MSS. °vistin; Mf₂ *aš-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 add *aēγ-aš apāyet*. 21 Mf₁ om.; Mf₂ *Ātahš ōhrmazd aēγ-aš apāyet*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 om. 22 Mf₂ om. *ih*; U₃ *huvārišnih*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₂ gives *Spitāmān Zaratušt* for the remaining part of the sentence; Mr₁ om. 25 Mf₁ adds *ih*; U₃ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāšnik*. 28 Mf₁ adds *bēn*. 29 M₃ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₃ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, M₃ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₃, M₃ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₃ adds *denā*. 34 So in U₂, 3, M₂, Mr₂. 35 U₂ *barših*. 36 So U₃, A, Mr₁; U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 3, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₁ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₃ om.; U₂, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 3, D, K, L₁₂, M₃ om. 44 U₁, D *Spitāmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratušt*.

5. 14

1 Mf₂ *zak i*. 2 Mf₂ °vispīn; rest °vistīn. 3 U₃ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf₁ *ō*; U₁, D, K, L₁₂ om.; U₃, M₁ *madam*. 7 Only in M₃, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₃, D, M₃ give this gloss. 10 U₃, M₃ pref. *mavan*. 11 MSS. *Ātahš*. 12 M₃ om. 13 U₃, D, M₂ *sātūnēt*. 14 M₃ *nikirēt*. 15 D *yāityānt*. 16 U₃ om. *w*; D, M₃ *i aīt* for *ayōw lā*. 17 D *čīgōn*; M₂, Mr₂ add *mā aēγ*. 18 Mf₁ *ā* but *madam* above the line; U₂, M₂, Mr₂ add *aēγ madam*; D *mavan*; A, Mr₁ add *aē madam*; M₃ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 3, K, L₁₂ *hamāe*; M₁ *hamyā*; U₂, D, A, M₂, 3, Mr₁, 2 *hamrāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₃ add *valā*; D *zak valā*; M₃ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₃ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ *barāt*; A, Mr₁ *burt*; M₁ °rūd. 23 Mf₁ pref. *aēγ*; M₁ *hamčīgōn min zak for dōst ō dōst*; M₃ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₂ om. the rest; M₁ *sak*. 29 Mf₁ *valā-č*; Mf₂ *val zak*. 30 Mf₁, U₁, ₃, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār Ātaš*. 31 U₂ *armastāt*; U₃ *armasāt aīt* and adds *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₃, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₃ pref. *min*; M₁ *u*. 34 M₁ adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čīgōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčīgōn Ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M₁ °lūd; M₃ adds on the margin *čīgōn mavan Ātaš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Ātaš*; A om. *Ātaš . . . yemalelūnēt*. 37 M₁ *u*. 38 M₁ °lūd. 39 U₃ pref. *aēγ*; D *tan*; M₁ *aēγ tan i*. 40 U₁ *armēsāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₃ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₂ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūd*; U₁ °rūd; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₃ °rūnyēn; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Ātaš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₃, D, K, A, M₁, Mr₁ om. 9 U₃, D, M₃ add *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātaš rā yezbexūd*; M₁ *vistard*. 10 Only U₃, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₃ om. 13 U₃ adds *aēγ urvar hubōi madam ō Ātaš yezbexūd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūd*; M₃ adds *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātaš rā yezbexūd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūnt yezbexūd*. 14 Mf₂ adds *i valā*; U₁, ₃, K add *i*; D has *Ātaš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Ātaš i Ōhrmazd āfrīn kūnēt for sak āxar . . . i Ōhrmazd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnēt*. 17 Only in U₁, A, M₃, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ °nūtā; M₁ °nūd *yehvūnāt*. 20 Mf₂ *mavan valā*; M₃ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₃, Mr₁, ₂ *abišt*; M₁ *abiš*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₃, D, M₃ add *yehvūnāt*.

5. 16

1 U₃ pref. *lālā*; D *lālā*; M₃ pref. *lāl*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehantūnāt*; U₃ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₃ adds *tōxm aēγ*. 7 Mf₁, U₁, ₃, D, K, L₁₂, M₃ om. the gloss. 8 Mf₁, D pref. *u*. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₃, D, K, M₁, Mr₁ om. 11 D om. *ih*; K *barišnīh*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēγ gabrā*. 13 Mf₂, U₁, ₃, D, K, M₁ om. 14 U₃ adds *ae ramak gōspandān u anšūtān kabed yehvūnāt*; D om. and gives *aēγ ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bitā u dūtak lak awzūn yehvūnāt ae berā i gušn*; M₃ adds *aēγ ramak anšūtān u gōspandān kabed*

yehvūnāt; A, Mr₁, ₂ gušnān. 15 Mf₁ pref. u; Mf₂ om. madam . . . rāst yehvūnāt; U₃ pref. lālā. 16 So Mf₁; rest valā; A valā i. 17 U₁, ₂, K, L₁₂, M₃, ₃, Mr₁, ₂ add i; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₃ om. 21 Mf₁, U₁, K, add i. 22 U₃ om. 23 Mf₁ adds i; U₂, A, Mr₁, ₂ apāyet. 24 A, M₁, ₂, Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₃ pref. pavan; K gives the remaining part of the paragraph at the end of the Nyایش; M₁ pavan zak hurvārmānīh. 28 Mf₂ xaiyā; M₁ xayā. 29 Mf₂ sīvad; U₃ pavan rāmišn sīvēt; A, M₂, Mr₁, ₂ sīv a č; M₃ sīv pavan rāmišn sīvē. 30 Mf₂ i. 31 Mf₂, K add i. 32 Mf₁, M₂, Mr₂ add i; Mf₂ šap. 33 U₃ sīvēt. 34 Mf₂, U₂, A, M₂, Mr₁, ₂ give pavan rāmišn sīve; D has aēγ min Dēr Xvatā vad dēr sīvē; M₁ aēγ vad zak zamān ham ēton sīvē yehvūnd. 35 A adds ih. 36 Mf₂, U₃ om.; U₂, M₂, Mr₁, ₂ pref. u; A u. 37 U₂, M₂, Mr₂ aēvīk; U₃ atūkīk; A, Mr₁ adūdūk. 38 Mf₂, K, M₃ sīv; U₃ sīvēt. 39 D, M₁ pref. ēton. 40 M₁ om. 41 So in Mf₁, ₂, U₁, ₃, K, L₁₂, M₃. 42 MSS. have Ātahš. 43 Mf₁ adds i. 44 Mf₂ adds avīzak i ān i; U₂, M₂ add a vīk u sak i; A, Mr₁, ₂ add az-aš u zak. 45 Mf₂, M₁ °dūnd; D adds vad zak lēlayā mavan lak sīvē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton sīvandak yehvūnīh ēton denā Ātahš āfrīn bāstān γal vabīdūnyēn. 46 Mf₂, U₁, D sak i; A sak. 47 A, M₃ add i. 48 Mf₂ ēsam yedrūnēt; U₂, A, M₂, Mr₁, ₂ °rūnēt; U₃ pref. madam. 49 Mf₂ om.; U₁ asm. 50 Mf₂, U₁, ₃, K, L₁₂, M₁, ₃ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ nikīrītak; D nikīrītak. 53 Mf₁ adds dušārm; Mf₂ pref. pavan; U₁, D pref. dušārm i; U₃ pref. min; M₂ adds i. 54 U₃ pref. dušārm min ahrākīh; K, L₁₂ pref. dušārm i ahrākīh; M₁, ₃ pref. dušārm rā ahrākīh. 55 Mf₁, U₁, ₃, M₃ i. 56 Mf₁, U₁, ₃, D, K, M₁, ₃ om.; U₂, A, M₂, Mr₁, ₂ add i. 57 Mf₁, U₁, ₃, D, K, L₁₂, M₁, ₃ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ u. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add i. 61 Mf₁ adds i; K, L₁₂ om. 62 MSS. yōšdāsr. 63 Mf₂, U₂, M₂, Mr₂ add pavan. 64 K pāk yehvūnēt.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A ān. 3 U₁, M₁ om. 4 All except M₂ have Ātahš. 5 U₃ has i Ōhrmazd ēžōmand u tuvānāk ait for ēžōmand Ōhrmazd; D, K, A, M₁ i Ōhrmazd ēžōmand for ēžōmand Ōhrmazd; M₃ i ēžōmand u tuvānāk ait. 6 U₁ om. 7 K om.; A adds i. 8 U₃ adds anšūtān rā; K, M₁ om.; M₃ adds anšūtān. 9 U₃, M₂ add ait. 10 M₂ aēγ. 11 U₂, M₂ om. i. 12 M₃ adds i. 13 U₃, M₃ add yehvūnēt. 14 U₁, ₂, ₃, D, K, M₂, Mr₁, ₂ u; K, A, M₃ om.; M₁ mavan. 15 U₃ om. 16 U₃ adds ih. 17 M₃ adds i. 18 D adds ēton Ātahš i lak Ōhrmazd ēžōmand u tuvānāk ait mavan bēn martumān ahrākīh min valā i xvarsand ait; K adds ēton lak Ātahš bulandtar ait ae Ōhrmazd u sak pavan ahravīh xvarsand ait aēγ valā xvarsandīh sak zamān čīgōn mavan kār ahrākīh kabed yehvūnd sardār var aēγ Vahišt lenā sardār ait; M₁ °mūd. 19 D gives this gloss. 20 D, M₁ om. 21 D u; M₁ om. 22 U₂, A, M₂, Mr₂ om. n. 23 MSS. have Ātahš. 24 Mf₁, M₂ pref. u. 25 U₃, D, M₃ add kabed tēš u amōvand ait denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabīdānēt Ātahš madam valā avar rāmišnīh pētākēnēt; K adds kabed tēžōmand u kabed amōvand valā Ātahš u valā yehavīmūnēt andar ayāwārīh ait aēγ bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd. 26 Only U₃, D give the gloss. 27 U₃, M₃ kartan denā; D pref. kartan. 28 U₃, M₃ dāstan. 29 U₃ sak i Ōhrmazd sak

for *Ōhrmasd zak i*. 30 U_1 *ān*. 31 Mi_1 , U_1 , M_1 om. 32 Mi_1 adds *ih*; M_1 adds *ān*. 33 U_1 , D, A, M_2 , z , Mr_1 *xvāyišnīh*; U_2 *xvāyišn*. 34 K om. *ēt*; A one stroke less. 35 K adds *ēton ae Ōhrmasd zak āzār yehbūndak aīt levatā valā xvāhiš kēn vabidūn*. 36 Only U_2 , D, M_2 give this gloss. 37 MSS. have *xvāyišnīh*. 3 D om. 38 MSS. *Ātahš*. 40 M_2 adds *i*.

NOTES



NOTES

I. KHURSHED NYAISH

¹ Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

I. O

¹ The portion beginning from *stāem*, 'I praise,' to *bēzavāl bāsat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, *ādīl*. ² The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of *M_s*, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' *U₁* gives in a marginal gloss in Gujarati *alajakno arath Śaṣkarut madhe aniṭ [aniṣ?] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript *U₁* *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghanī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *rask* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. ⁸I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

¹For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Āfringān-i Dahmān and Afrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. ²Neryosangh renders Av. *ōrīšēit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *ōrīšēit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' ³According to the marginal glosses in Pers. in Mr., ²'other creatures' refer to *Firistagān*, 'Angels.' ⁴In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *āšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *aoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekīnā cāhānār*, 'wishers of good.' ⁵The demonstrative pron. *aētaf*, which stands as the subject to the verb *jīhāt* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḥa*, 'here.' The words *Ahurəm Mazdqm*, *Aməšā Spəntā* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. ⁶I have changed the reading *jāhāt* given by Geldner in his *Avesta*, 2. p. 37. *Stuttgart*, 1889. to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vṛddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸*Ibid.*, p. 259, note 4. ⁹To explain Av. *Vayqm*, M₁ gives the following interlinear gloss in Pers. *Vay ya'nī parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō-kairyā-*, Phl. *aparkār*, Ner. renders it by *pakšin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātqm Zaraduštro tanvasčēt xʷahyā uštanam dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōiḍrābyō*. Three of the manuscripts, U₁, F₂, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsītāranyaḥ-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. *Stuttgart*, 1892. The Guj. version renders it by *jangalmā pāšbānī karnār*, 'protector in the forest.' M₁ gives in an interlinear gloss in Pers. *pāšbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. ³Av. *ābyō dōiḍrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardisur.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardisur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verazi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *sairi.dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardisur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gāmānīk Vijār*, 1. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmihā nikirēt čašm i valā čašm i Xvaršēt aūt*, Paz. *ke visp dām i vahē hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām syṣṭim uttamām sulocanatayā nirikṣte locanam asya locanam yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqiθyāi*, which is the pres. ptepl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqiθyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) ⁶In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. ⁷The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

I. 6

¹Av. *ṣayāurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jūgār*, *jigār*, *jigār*, *jigārā*, *jigār būzū*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus M_{f1} correctly explains it by Pers. *bēdār*, 'awake'; M_{f2} has *āškār*, 'manifest.' U₃, D, L₁₂ have *hūšyār*, 'cautious'; Mr₂ gives *ṣāhib qūwat*, 'lord of vigor.'

I. 7

¹Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādadhāt*.

I. 8

¹Av. *Tištaraēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. ²Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aeōō Pantā yō Ašahe vispe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā Rāsyā*, 'the Path of Holy Law,' Rīg-Veda 1. 136; the common *ariyo aṭṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. ³It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. II

¹Geldner omits this sentence.

I. 12

¹This is translated literally, as *yaoždābrəm* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

¹My translation here is guided by the tradition; otherwise *paiti.štā-* and *paiti-drā-* would mean 'repulse and resist.'

I. 15

¹Av. *yazāi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. ²The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. ³The reading of Phl. *huniṣām* (a transcribed form of Av. *huniṣtām*) is doubtful. The manuscripts U₁, Mr₂ explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. ⁴Av. *haxōdra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūstī*, *doštī*, 'friendship,' but have *dūst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitraṁ ca . . . yam asti mītrebhyah parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, 1, note 90, Bombay, 1906.

I. 16

¹Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. ²Av. *saōdra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar*-, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *sūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaōdra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaōdra*-, 'oblation,' and *sāvar*-, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar*-, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

1. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura*-, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmīn*-.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *dā* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispəmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispəmāi anuhe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispəm māi anuhe*, *vispa Māwhe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māwhe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

1 Av. *pairi-ṣasāi-* in the 1st person is rendered into Phl. by *barā yehamtūnāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārik*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

3. 6

1 The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *saramyāvant-* which has long *ā*.

3. 10

1 Can it be *xvāḍra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

1 Ethical dative as in Latin and Greek.

4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F₁, E₁, Mb₁, L₁₁, 22 and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhāṭṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. 1. 45, note 1.

5. ATASH NYAISH

5. 1

1 So following the tradition.

5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

1 I have taken *xšadrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

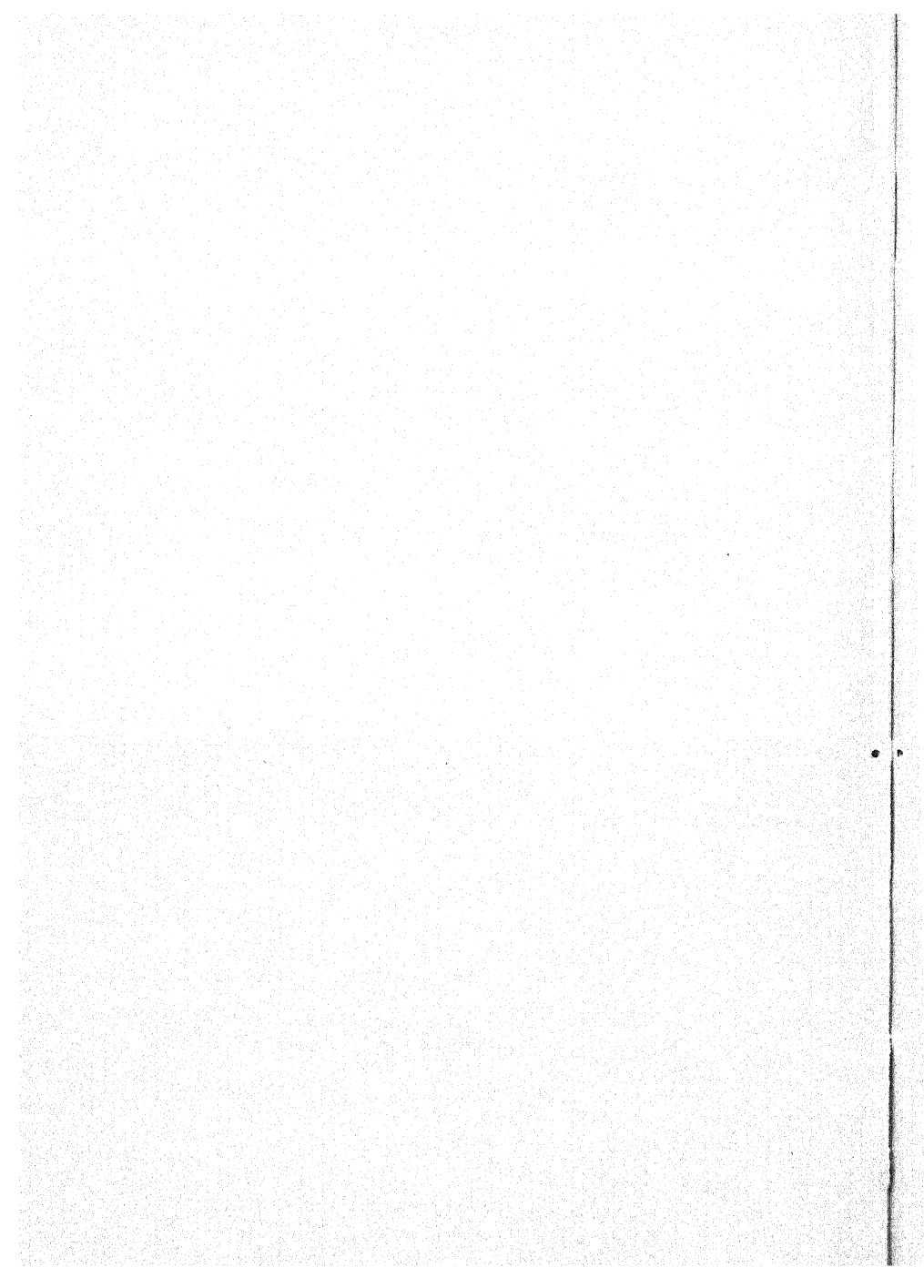
1 For the form see Bartholomae, *GlPh*. 1. 263. 2.

5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

5. 14

1 Geldner om. the line. 2 I have taken *hantam* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.



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